EQUIPPING SPIRIT-FILLED BELIEVERS TO PRAY FOR THE SICK WITH THE EXPECTATION OF HEALING

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ABSTRACT

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This project concerns itself with the diminishing practice and efficacy of prayer for healing in a Philadelphia Spanish church, despite its denomination's embrace of the doctrine of the baptism in the Holy Spirit and prayer for the sick. The hypothesis is that a three-day training on prayer followed by practical application over a six-week period results in participants experiencing increased confidence when praying for the sick, and frequency of healings. The hypothesis proved valid and positive as evidenced by surveys prior to and after the teaching that provided data for analysis and interpretation.

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ABBREVIATIONS

A/G	Assemblies of God
P/C	Pentecostal/Charismatic
UWC	Urban Worship Center
UWC A/G	Urban Worship Center Assemblies of God

INTRODUCTION

The researcher's concern is that although Spirit-filled Christians believe in divine healing, they are not all necessarily experiencing the results or fruit of what they believe. They are not seeing what they believe. It is the researcher's belief that discipleship and equipping Spirit-filled believers in how to pray for the sick is a key solution for this problem. The project will be simple and straightforward to train Spirit-filled believers to utilize the five-step prayer model in church services and street evangelism, and measure the effectiveness of such training.

The context of the project is a Spanish inner-city church that is affiliated with the Assemblies of God (A/G), a growing denomination that embraces the doctrine of the baptism in the Holy Spirit and divine healing. Although the denomination continues to grow, primarily through the addition of Spanish churches, not every church in the fellowship is thriving despite the doctrine that has been established and proven to be fruitful over the last one hundred years. The A/G position is that the ministry of healing is connected to salvation and that it is still a vital part of church life today.[1] Furthermore, the A/G denomination promotes the concept that we are commanded to pray in faith for healing, believing that God still heals today.

[1]The General Council of the Assemblies of God, "Our Core Doctrines: Divine Healing," Assemblies of God (USA), accessed June 1, 2013, http://ag.org/top/beliefs/our_core_doctrines/healing/.

Hypothesis

The hypothesis is that a three-day training on prayer followed by practical application over a six-week period results in participants experiencing increased confidence when praying for the sick, and frequency of healing. The context for this training of Spirit-filled believers is a predominantly Spanish church wherein in a five-step model of prayer resulted in increased confidence and willingness to pray for the sick; and that the participants increase the frequency of prayer for the sick. As a byproduct of the program, but not necessarily a part of the data collection, this program ultimately was intended to bring about more healing and also resulted in drawing more people to Christ.

The uniqueness of the community of believers in this context, being predominantly Hispanic, also served as a model for other Spanish churches in the region. Urban Worship Center is a Pentecostal church wherein traditional Hispanic worship styles and attitudes are still prevalent, such as focus on the expectation of leadership to pray for the sick and perform all the functions of the ministry rather than the congregation participating in the ministry. As another byproduct of this project, the congregants had an opportunity to be trained and gain a new perspective of involvement. In keeping with the trend of the "Global South" in experiencing great numbers of miracles, signs, and wonders, this church had the opportunity to enjoy a new paradigm of the Global South in the north.

This project involves training a specific group of Spirit-filled believers to pray for the sick commonly using a single prayer model. The overall objective in the training and application experience is to measure increase in frequency of participants praying for the sick and to measure any changes in their willingness and confidence to pray for the sick.

Insight the participants may gain after four weeks of ministry in the church and in street evangelism will be shared and collected. The expectation is that the training will serve to activate their faith and it will lead them to pray for the sick confidently and fervently. In the process of training and activation, participants will move from doctrine to practice and merge the two.

The foundations chapters present a strong comprehensive case for the project. Examining the biblical, historical, theological and theoretical aspects of the topic has proven to build confidence and faith that the project is a blessing to many people beyond the initial project associates. In addition, my life and context also weave into the project. One of the lessons learned from years working in the corporate world is that all work is a process, documenting as many processes as possible to ensure efficient and effective work. It is wise to train people in a process to be efficient and effective in the Lord's business. Of course, plenty of room was given for the Holy Spirit to lead or redirect, and the Holy Spirit was continuously involved in the process and necessary for fruitfulness.

From a biblical perspective, God promised to be a healer to his people from the earliest parts of Scripture and the promise continues today. Examining divine healing in the Old Testament, the Biblical Foundations chapter focuses on Numbers 12:1-6, which deals with Miriam being struck with leprosy after criticizing her brother Moses. It demonstrates the effectiveness of intercessory prayer, as Moses prayed for Miriam's healing instead of seeking revenge or justice for his sister's offence. This portion of Scripture demonstrates that sinful practices can be a source of infirmity and disease. It also demonstrates the principles of repentance, reconciliation, and intercession playing a large role in a person receiving divine healing of bodily sickness. It is crucial that

believers practice being prayerful about everything and not delay praying to the Lord on behalf of others, and not withhold prayer as a judgment against someone who may have made poor decisions. In the Numbers 12:1-16 portion of Scripture, it is clear that God hears prayers of a person that is obedient to the voice of the Lord and does what is right in God's eyes. As Miriam received the blessing of the Lord through the intercession of a humble man, the believer today can expect the Lord, who does not change, to be merciful and compassionate toward the sick.

The biblical foundations chapter also presents a New Testament pericope. The Gospels contain numerous accounts of Jesus healing the lame and sick in the New Testament. Jesus began a practice and legacy of ministering to the sick, which he intended for his followers to continue until he returns. The story of the woman with the issue of blood found in Matthew 9:20-22, Luke 8:44-48, and Mark 5:24-26. The scene begins with a large crowd following and pressing in on Jesus. In the midst of this crowd there is a woman who has been hemorrhaging for twelve years. She did her due diligence in seeking medical attention, and spent all that she had to get better to no avail. She boldly executes a desperate plan seek healing from a man named Jesus. She must have heard of the miraculous healings of many people who were not in the higher end of socio-economic status. She had to believe that his power was not limited to heal only those he had already healed, but she had hope and faith to believe that Jesus had power to heal her. However, she did not realize that her faith would go unnoticed by the power that resided in Jesus.

Taking a deeper look into this narrative and understanding where it fits in relation to other healing stories expands appreciation of the love, grace and power of Jesus, which

in her case, supersedes law. Examination of the surrounding texts and the format of the writing establishes that this story is about much more than just a poor, sick woman receiving a healing. The injunction to pray for the sick for New Testament believers reveals the intent of God wanting to see people whole. Therefore, disciples of Jesus should fervently and consistently pray for the sick, in faith, believing for their healing. Individuals in need of healing can gain insight and faith from this story in knowing that God desires a complete healing in lives. It reveals the heart of Jesus for all people to be healed and saved. From the rich ruler to the poorest peasant, the Lord is available for help and healing. Jesus was not too busy to address "the one" that got his attention through an intentional touch made by courageous faith.

Hurlbut notes that the spreading of the gospel from its inception had signs, wonders, and miracles including healing as a dominant feature.[2] Taking care of the sick had been a key ministry of the Church throughout the patristic and medieval periods. Hurlbut states, "The influence and future of the church hinges on the church's ability to care for those who suffer spiritually and physically."[3]

The historical foundation for divine healing is well documented in the Bible. Being a disciple of Jesus Christ and not just understanding what he said but also evaluating what did, it is an established expectation to pray for the sick and expect for them to be healed. This history was an essential part of the gospel for at least the first 300 years of the history of the Church. Thankfully, believers have rediscovered the baptism of the Holy Spirit. They are praying in faith and prophetic declaration of Jesus that they will

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[2] Jesse Lyman Hurlbut, *The Story of the Christian Church*, rev. ed. (Grand Rapids, MI: Zondervan, 1970), 17.

[3] Hurlbut, *The Story*, 17.

do greater works, and it is coming to pass. History is still being established until the Lord returns again for his bride.

Theoretically, as developed in Chapter 5, it was interesting to learn of the alternative methods that are merging in accepted medical practices and, in some instances, merging with theological institutions and churches. Reiki is a healing method growing rapidly in the United States and through the world. According to Pamela Miles and Gala True, Reiki is therapy most commonly facilitated by light touch, which is believed to strengthen the body's ability to heal itself. Reiki is increasingly used as an adjunct to conventional medical care, both in and out of hospital settings.[4]

Although science and faith can supplement and work together to accomplish God's perfect will, one must be careful not to embrace spirits or ideologies that are clearly not holy or encouraged in Scripture. Second Corinthians 6:14 (RSV) declares, "Do not be mismated with unbelievers. For what partnership have righteousness and iniquity? Or what fellowship has light with darkness?"

Healing is a major theme in each foundation established for this project. The biblical examples in both the Old and New Testaments and the occurrences repeated throughout the history of the church demonstrate the need and desire for individuals to experience divine healing. The theological and expanding theoretical examples further certify and highlight the contemporary nature of the subject matter. Integrating these foundations produces a synergistic effect in faith to pray for healing. It was the expectation of this project that teaching a five-step prayer model to Spirit-filled believers would produce lasting results to many that are in need of divine healing. The expectations

[4] Pamela Miles and Gala True, "Reiki –Review of a Biofield Therapy History, Theory, Practice, and Research," *Alternate Therapies*, Mar/Apr 2003, Vol. 9, No. 2: 62.

were not denied or diffused. It was exciting to have had the opportunity to see this project unfold and to witness the equipping saints for the work of the ministry. Furthermore, the positive results are encouraging for future endeavors of life in the Spirit.

CHAPTER ONE

SYNERGY

Denominational Background

The project goal is training and equipping lay people that have received the baptism in the Holy Spirit to pray for the sick and measure the results. The participants are members of Urban Worship Center Assemblies of God (A/G) church in Philadelphia. The A/G was founded in 1914 in Hot Springs, Arkansas with 300 people at the founding convention. Today more than 12,700 churches are located in the U.S. with over three million members and adherents. More than 67 million A/G members exist worldwide, making the Assemblies of God the world's largest Pentecostal denomination.

Doctrinally, the church emphasizes personal salvation, water baptism, divine healing, the baptism with the Holy Spirit accompanied by the evidence of speaking in tongues, and the pre-millennial second coming of Jesus Christ. The Bible is recognized as the inspired word of God and provides the rule for faith and practice. As the Assemblies of God A/G emerges from its first 100 years, it is evident that the Movement is closer than ever to the founders' vision of achieving the greatest evangelism that the world has ever seen. The A/G has now experienced twenty-four consecutive years of growth in the U.S.A., according to new statistics from A/G National Leadership and Resource Center in Springfield, Missouri. This news comes amid recent reports showing declining attendance for many other North American evangelical denominations, with a significant

decrease among the millennial set.[1] It is also responsible to include that 324 churches were planted in 2013, but 254 churches were closed. Interestingly, much of the growth is coming from Latino adherents who now make up 20% of the fellowship. The researcher leads an English-speaking Latino congregation and has a vision to plant additional churches.

Background and Preparation

My spiritual journey began as a child when introduced to the Roman Catholic Church. The Catholic tradition was the preference of my grandparents who encouraged their children to follow in their footsteps. An elderly lady opened her home to host a Bible study and prepare children to participate in a First Holy Communion ceremony. My aunt and I, who is less than a year older, completed this ceremony while in grade school. However, that experience was very brief and did not include being born again of the Spirit. Once that ceremony was completed I no longer attended mass on a regular basis. Although I identified with Catholic as a label, I did not practice its obligations. This is relevant due to the high number of individuals in the ministry context that have had similar experiences with Catholicism.

Playing the trumpet professionally through high school and college provided me with an opportunity to play at the sunrise as well as two other services at Salem Baptist church in Jenkintown, Pennsylvania on Easter Sunday, 1989. Later that evening I attended an Easter play at New Life A/G church, in Philadelphia. The church was not new to my family as my mother, step-father, and four younger siblings were all new

[1] The General Council of the Assemblies of God, "The Assemblies of God (U.S.A.) Celebrates 24 Years of Growth; World Growth Tops 67.5 Million," accessed June 16, 2014, http://ag.org/top/news/.

converts in a twelve month time period between 1987 and 1988. The Holy Spirit had convicted me during services previously attended at New Life, but it was met with much resistance due to being in college and believing it was not time to serve the Lord.

The writer testifies that not having any sleep for two days prevented me from experiencing the Easter play. My seat occupied a tired, college student that was sound asleep through the entire play. When waking up physically, the altar call was being made and the Holy Spirit was convicting me again. Not being able to resist any longer the born again experience no longer eluded me. All I could do is cry and weep as my aunt held me at the altar. Being the last person in my family to surrender to the love of God, I was changed and no longer felt like something was missing in my life. It is not a coincidence that the aunt that held me at the altar is the same aunt who completed her first Holy Communion with me years ago and now is a deaconess at the church I pastor.

After graduation from Penn State University, I met Debora Borges, who became my wife about a year after meeting her. We were mutually attracted to the passion we had for God and have had a life-long love affair since. My work as a youth leader at International A/G Church prompted much growth in my spiritual life. I led many retreats and conventions at this church over a ten-year period. My wife and I led a youth retreat for thirty young people the week after returning from our honeymoon twenty years ago. We also led two missionary trips leading a group of twenty young people to Matamoros, Mexico with Adventures in Missions. These projects stretched and developed our ministry skills to raise support financially from poor families in the inner-city to take such missions trips. Being bilingual served as a huge asset to serve as translators for English speaking missionaries to Spanish speaking people.

Our ministry was not without heartache as we have dealt with many disappointments. One of the biggest heartaches was being verbally attacked by parents of the young people to whom we were giving everything in service. The demands and expectations in addition to mean-spirited criticism from certain parents were unbearable and hurt us badly. The exit strategy was to take the young people to one last convention, our first with Spanish Eastern District A/G, then resign. However, God did a great work in my heart and spirit at that convention. I was healed and a fire was ignited which supernaturally strengthened me.

At future conventions, our church consistently had higher attendance, which was recognized by the council and they appointed me as the sectional representative for youth ministries within the South New Jersey, Pennsylvania and Delaware churches. Leveraging the relationships that were formed, I hosted dynamic cross-cultural and cross-denominational youth rallies and outreach events. Invitations to speak at numerous churches of various were accepted, and God touched hundreds of lives. My wife and I remained focused on the Lord and the work of the ministry while continuing our respective careers in marketing and education.

Ten years ago, I began to pastor the church that had been planted eight years earlier by my second stepfather. It was a mission-minded church that had successfully rescued several drug addicts and prostitutes from the neighborhood and helped them transition into a life with Christ. However, prior to my installation, the pastor had suffered illness and the church only had a handful of members. The church, Urban Worship Center, was located in a very humble storefront but it was God's assignment for me. Upon completing Bible Institute, my application for ministerial credentials was

accepted by the Spanish Eastern District of the A/G. The church was then affiliated with the A/G and resources that previously were not available were obtained. The storefront building was now too small after three months of restoring the ministry with prayer, fasting, holiness and Bible teaching.

Leveraging a professional relationship with another educational leader, the location of the church moved renting from another congregation about a mile away. It was a very nice building built to be a church, but not in the area in which the church was called to be. The congregation stayed there a little longer than it had planned and did not grow numerically while it was there. However, an annual corporate fast was initiated while at that location and that was a key source of spiritual authority and breakthrough for the church and its members.

A transition in my professional life during that time also tested my level of faith. Being a bi-vocational pastor on a set time schedule was a challenge that limited the author's ability to move the ministry forward. An opportunity to leave Cardone Industries presented itself and further prayer was not necessary. Surely, it was God's timing to move on even though another job was definitely needed. My corporate work at Cardone Industries involved working with sales teams, large customers and departments and provided incredible development. However, completely different sets of skills were acquired joining the team at New York Life. Four years went by very quickly as flexibility in my schedule permitted the writer to earn a living, meet new people and build the church.

Our church, Urban Worship Center A/G, moved again five years ago into an older church building that is not as attractive, but in the location that God had for us. A rental

agreement with an aging congregation turned into a purchasing agreement a year and half later. It was in this transition that the writer could not think about anything else but growing the ministry and God began to close doors in the business world. Mature families had begun to visit the church and it was clear that a window of opportunity had presented itself. My wife was pregnant with our third child and the church budget could not support a full-time pastor. However, it could be another five years before getting another chance if we did not seize the moment.

On December 31, 2010, I resigned from secular employment and stepped out in faith to pastor the church full time. Even though the finances of the church did not drastically increase, God has provided! It is amazing that over the last year it has really sunk in to my heart that God called me to be a pastor. It is not because I could not do anything else or due to the bad global economy. It is God's plan for me and that is quite humbling.

With much support I completed a forty-day water fast. The petitions included: a heart and motives lining up with God, overall direction for my family, generational blessings for my family, financial prosperity, ministry to vastly expand beyond the local church and resources to reach millions of more people, his health, and to prepare better sermons and prepare them sooner (which would remove a lot of stress of preparing on Saturdays), wisdom, greater measure of faith from God and all strongholds broken in our lives.

Through the first twenty-one days the Lord showed me that I must revive the trumpet playing because it was a channel of favor that will open doors for the ministry he has for me in Philadelphia and throughout all of Latin America. Discipline (self-control)

was developed to spend more time engaged with my sons. God let me sense that He is able to make us totally debt-free, not just consumer debt. I did see more discipline in my speech and actions. I procrastinated less and felt that my edge was sharpened and saw more blessings flowing. Lastly, I felt the need to develop a cell group ministry.

After twenty-one days I really sought the Lord if I was to continue to forty and He did not end it at twenty-one. From that point, I really reduced my activities and would stay home and meditate on the Lord. He spoke to me that I was nursing the birth of something. It was also revealed to me that the ground was being plowed very deep in order to build the foundation of the ministry much deeper so it could grow much larger. During the fast, our church thrived while I was home seeking the Lord. Outreach and souls won to the Lord increased, offerings were higher in the summer months than in the spring and many people experienced tremendous breakthroughs in their spiritual life. I believe that my wife and I being able to attend the Global Awakening conference was fruit of the fast and she was greatly blessed, refreshed and recharged at the conference. I look forward to being challenged and continuing to walk by faith into the plans and blessings that God has for my family. Attending the Global Awakening conference is where the writer learned about the Doctorate of Ministry opportunity being offered by United Theological Seminary in Dayton, Ohio.

Philadelphia and Church History

Urban Worship Center A/G church is located in Philadelphia, Pennsylvania. Philadelphia has a special and unique place in the heart of United States of America. Pennsylvania is called the Keystone State. In an arch, the keystone is the center stone that

holds the others in place. As a state nickname, it conveys the message that Pennsylvania was central to the foundation of the nation. Philadelphia was the location where much of the early discussions about the founding of the United States took place.

Pennsylvania, the hub of activity in the colonial period, was first settled by Swedes in 1643; however in 1681, when it came under English control, King Charles II granted the land of Pennsylvania to William Penn.[2] Philadelphia, located in the southeast corner of the state, was known from its inception as a place of religious tolerance, particularly among Quakers. The United States Constitution is modeled after William Penn's First Frame of Government written to establish the "holy experiment" which came to be known as Pennsylvania. Penn's famous quote is engraved in the Capitol rotunda today. It states, "That there be room there for such a Holy Experiment. For the nations want a precedent. And My God will make It [Pennsylvania] the Seed of a Nation. That an example may be set up to the nations. That we may do the thing that is truly wise and just—William Penn."

Pennsylvania carries the covenantal root to establish godly government, to be a holy example, to honor all men, and bring freedom and justice for all. The government of Pennsylvania is destined to serve as a holy example, to not only our nation, but to all nations.[3] Philadelphia, the first capital of the United States, was the site of the signing of the Declaration of Independence, the ratifying of the Constitution and the drafting of the Bill of Rights. It is the site of several historical buildings such as Independence Hall, (the

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[2] "History of Philadelphia, Pennsylvania," United States History, accessed July 26, 2013, http://www.u-s-history.com/pages/h2111.html.

[3]Generals International, "Pennsylvania Route 52 Prayer Guide," accessed July 26, 2013, http://www.generals.org/prayer/root-52/prayer-reports/pennsylvania-prayer-guide/.

home of the Liberty Bell), National Constitution Center and the Franklin Institute. Numerous renowned universities, hospitals, restaurants, museums, parks, and sacred houses of worship are found in this great city.

The residents of Philadelphia are very passionate about the major professional and collegiate sports teams in the area, to the degree that two FM radio stations dedicated to Philadelphia sports talk. Also to be mentioned is the fact that many restaurants offer copies of the "Philly Cheesesteak," but they always come up short. Every guest received from out of town always wants to experience eating an authentic cheesesteak from a historic establishment like Pat's Steaks or Geno's Steaks. Philadelphia is also known for soft pretzels.

In analyzing data gathered by the United States Census, several statistics stand out. The white population is 37% lower in Philadelphia compared to the rest of the state. The black population is 23% higher in Philadelphia compared to the rest of the state. The Latino population is only 7% higher in Philadelphia compared to the rest of the state. The statistic that stands out the most to me is the poverty rate being twice as high in Philadelphia when compared to the other counties of Pennsylvania. Politically, Philadelphia has had a Democratic mayor since 1952 and has heavily voted for democrat candidates in Presidential elections.

Table 1.1: Facts About Philadelphia as Compared to Pennsylvania[4]

United States Census Quick People Facts	Philadelphia County	Pennsylvania
Population, 2012 estimate	1,547,607	12,763,536
Population, percent change, April 1, 2010 to July 1, 2012	1.4%	0.5%
Population, 2010	1,526,006	12,702,379
Persons under 5 years, percent, 2012	6.9%	5.6%
Persons under 18 years, percent, 2012	22.5%	21.5%
Persons 65 years and over, percent, 2012	12.2%	16.0%
Female persons, percent, 2012	52.8%	51.2%
White alone, percent, 2012 (a)	45.7%	83.5%
Black or African American alone, percent, 2012 (a)	44.3%	11.4%
American Indian and Alaska Native alone, percent, 2012	0.8%	0.3%
Asian alone, percent, 2012 (a)	6.8%	3.0%
Native Hawaiian and Other Pacific Islander alone, percent, 2012 (a)	0.1%	0.1%
Two or More Races, percent, 2012	2.3%	1.7%
Hispanic or Latino, percent, 2012 (b)	13.0%	6.1%
White alone, not Hispanic or Latino, percent, 2012	36.6%	78.8%
Living in same house 1 year & over, percent, 2007-2011	85.9%	87.7%
Foreign born persons, percent, 2007-2011	11.6%	5.7%
Language other than English spoken at home, percent age 5+, 2007-2011	21.0%	10.0%
High school graduate or higher, percent of persons age 25+, 2007-2011	80.0%	87.9%
Bachelor's degree or higher, percent of persons age 25+, 2007-2011	22.6%	26.7%
Housing units, 2011	670,254	5,579,275
Homeownership rate, 2007-2011	54.9%	70.6%
Housing units in multi-unit structures, percent, 2007-2011	32.8%	20.5%
Median value of owner-occupied housing units, 2007-2011	$140,700	$163,200
Households, 2007-2011	578,125	4,952,566
Persons per household, 2007-2011	2.53	2.47
Per capita money income in the past 12 months (2011 dollars), 2007-2011	$21,671	$27,824
Median household income, 2007-2011	$36,957	$51,651
Persons below poverty level, percent, 2007-2011	25.6%	12.6%

[4] U.S. Department of Commerce, "Philadelphia County, Pennsylvania*," United States Census Bureau*, accessed July 26, 2013, http://quickfacts.census.gov/qfd/states/42/42101.html.

The Greek translation of the word Philadelphia is brotherly love; however, the city has fallen short in living up to such an expectation or name. The city of "brotherly love" is more accurately described as the city of "violence and drugs."

Urban Worship Center Assemblies of God is located in the East Kensington section of the city. It is an area that is gentrifying rapidly as young urbanites purchase one of the new construction homes built in the last few years or totally remodel an older home. The area experienced one of the highest rates of real estate transactions in 2012 and the assessed property value for our church has sky rocketed from $625,000 when we purchased the property in 2009, to $1,800,000 in 2013. The area has a "green" emphasis as recycling, biking and other efforts to be environmentally friendly have been embraced. A variety of visual and performing arts are welcomed in the area and a number of art galleries and a small theatre have opened in the last few years.

Urban Worship Center A/G was founded in August 1995 (Urban Worship Center – International) by Francisco and Carmen Vega when they were missionaries in the Adventures in Missions organization. The church was formed to serve the many homeless and poor people in immediate need that were frequently congregating on the 2400 block of Kensington Avenue. The block has a soup kitchen that serves food daily and hundreds of people in need come there to eat. The great majority of these people are homeless. Many of them suffered from some form of substance abuse and are involved in prostitution.

The Vegas worked diligently with this population the Bible refers to as "the least of these" and they have rescued many from the streets. After a short season with Adventures in Missions, the Vegas acquired a building on the 2400 block of Kensington

across the street from where they began their ministry. The Vegas also founded Inner-City Missions as a social outreach to work alongside Urban Worship Center International. Over a ten-year period the Vegas opened and operated a men's recovery home, after-school facility for children, a medical bus that provided free health screening, hosted short-term missions teams, and offered counseling services to anyone who desired a hand up, not a hand out. "Offering a hand up, not a hand out" is the slogan on the window of their storefront office. The ministry endured the great challenges of serving this population with very little resources and maintained a presence of hope in the community. Though the church did not grow numerically, they served a significant transient population that needed a great deal of resources and personal attention to overcome their traumatic experiences.

When the church was celebrating its eighth year anniversary, I was installed as the Pastor of Urban Worship Center International. Due to the author's ministerial credentials being issued by the A/G, the church was formally affiliated with the A/G. In that transition, "International" was omitted from the name of the church

At the time of my installation, in 2003, the church was treated as a new plant due to the church only having a few members. Prioritizing prayer, fasting, worship, bible-teaching immediately brought renewal to the congregation. In a three-month period the store front building with a legal capacity of fifty was filled with people. A nursery was opened for the children and cosmetic renovations were completed to have a more inviting environment for people to worship and get to know Jesus.

Several years and two moves later, the church purchased its current facility in September 2009. The favor of God was upon the church acquiring a 15,000 square foot

ministry complex with a great sanctuary, fellowship hall, commercial kitchen, five classrooms and office space for only $105,000. After moving to this location, the Lord impressed me to dedicate myself to full-time vocational ministry.

Ministry Context

At the end of 2011, our average Sunday attendance was 120 people and sixty of the 120 were members. Our Wednesday Night bible study attendance was ninety comprised of thirty children, twenty youth, and thirty Adults. One hundred twenty five people accepted the Lord as the personal savior in 2011 and about twenty of them continued to attend services regularly. Twenty people were baptized in water and five people received spirit baptism. The estimated age and gender breakdown of the 120 adherents is the following: Twenty boys, twenty-five girls, thirty-five men and forty women. The Asian/Pacific Islander population totaled five people, African American population totaled ten, Latino population totaled ninety-five, and the White population totaled ten. Ages from birth to five totaled ten, ages six to twelve totaled fifteen, ages thirteen to seventeen totaled fifteen, ages thirteen to seventeen totaled twenty, ages thirty-five to forty-nine totaled twenty six, ages fifty to sixty-four totaled five, and ages sixty-five and over totaled four. In General, the church is mostly comprised of second generation, English-dominant speaking Puerto Rican congregants.

Attendance and budget numbers have increased gradually and average Sunday morning attendance has reached 150 during the summer months of 2013. Most have gone through major traumatic experiences in their lives, such as divorce, drug and/or alcohol abuse, extended unemployment, prison, death in the family. Some have experienced

homelessness and many choose to cohabitate instead of getting married. A handful of people are a product of family with their mom and dad being married once and raising a family. Most are part of a blended family and struggle with the adverse relational effects of divorce.

Over half the men have spent at least one night in jail. Offenses range from offenses related to drugs, driving under the influence of alcohol, and domestic violence against women. Over half the adherents have needed a form of government assistance such as welfare, unemployment or disability income.

The positive side is that the great majority come to church for the right reasons. It is not a political or religious or ritualistic club of people that feel they have something to lose or want to preserve their personal pride. These people are genuine, transparent and hungry for God. The church slogan is, “Real People, Real Purpose, Real God.” Our genuine approach allows new comers to put their guards down and feel at home. Most Sunday services include first-time visitors responding to an altar call to receive Jesus Christ as their personal Savior. There is a great desire for God to move powerfully and miraculously in their lives and the worship is heavenly. When one hears and sees the people worshipping God, it becomes evident that they have been through great hardships and the presence of God is released powerfully.

Urban Worship Center A/G has been an oasis of hope for many in need of various ministries. Many have received physical and emotional healings. I have officiated dozens of marriages for couples that were cohabitating and have seen people gain employment, purchase homes and cars. The church has a lot of work to do in order to grow further, but it is a powerful church that has a heart for missions, youth and outreach.

The church is very open to seeing people healed and teaching them a five-step prayer model[5] adapted by Randy Clark, founder of Global Awakening will result in more people receiving the healing they desire to see. Discipleship and equipping the saints for ministry are necessary, and the church has we have a great opportunity to see growth in the new converts and numerically. Believing that God is able and desires to heal the sick through believers at Urban Worship Center A/G is a starting point. Helping the saints experience seeing the fruit will be a great encouragement to the faith of everyone involved.

[5]Randy Clark, *Kingdom Foundations: A School of Healing and Impartation Workbook* (Mechanicsburg, PA: Apostolic Network of Global Awakening, 2011), 3-18.

CHAPTER TWO

BIBLICAL FOUNDATIONS

Introduction

When divine healing is discussed in the Christian circles, Isaiah 53 and numerous examples of Jesus healing people in the New Testament are quoted to establish God's desire and willingness to heal the sick. However, Numbers 12:1-16 provides an example of divine healing in the Old Testament. This chapter will examine the events leading up to Miriam's infirmity in the Sinai, and the events that resulted in her being healed and reuniting with the camp after her isolation. A summary of the story will be followed by research of the literary content and historical background of the passage that provides insight into the deeper meaning of the passage. This paper will establish an example of divine healing (healing brought by faith in God and without the aid of conventional medical treatment) occurring in the Old Testament and expand the foundational truth regarding divine healing which helps to set biblical precedence for divine healings taking place today.

Moses and Miriam

The story begins with Moses' older siblings, Miriam and Aaron, speaking in criticism of their younger brother. They complain and murmur about what appears to be a petty argument regarding the ethnicity or race of Moses' current wife, and in effect, a

serious challenge regarding his superior prophetic role. A unique affirmation regarding Moses' humility is introduced before God calls Miriam, Aaron, and Moses to the Tent of Meeting. In the form of a pillar of cloud, the Lord calls Miriam and Aaron forward to speak to them. The Lord explained the difference in the way he spoke to Moses verses other prophets. God spoke to Moses face to face or in straightforward fashion verses speaking to other prophets in riddles and visions that potentially could be misinterpreted. The Scripture emphasizes the Lord's anger towards the words Miriam and Aaron against their brother Moses before leaving them.

After this encounter, Miriam stood speechless and leprous. Aaron pleads for forgiveness from his brother Moses and for his sister Miriam's healing of the skin disease. Moses cried out to the Lord for Miriam's healing and the Lord responds. Miriam is healed but is required to complete the seven-day purification process from leprosy established in the law. Since the book of Numbers is priestly literature, no doubt this requirement of isolation is mentioned. Miriam is reunited with the camp after her seven days of confinement and they leave Hazeroth.

The *Baker Encyclopedia of the Bible* identifies Miriam as being the daughter of Amram and Jochebed and the sister of Aaron and Moses (Ex 15:20; Nm 26:59; 1 Chro 6:3). Miriam, first appears in Scripture as a young girl commissioned with the task of watching her infant brother's cradle hidden in the reeds of the Nile River (Ex 2:4). Miriam first appears by name after the crossing of the Red Sea (Ex 15:20). She is given the title of "prophetess" and is, with her brothers, appointed a leader in the nation (Mi 6:4)."[1]

[1] Walter A. Elwell and Barry J. Beitzel, *Baker Encyclopedia of the Bible* (Grand Rapids, MI: Baker, 1988), 1473-74.

In Numbers 12, Miriam is displaying leadership of a different sort. According to R. Dennis Cole, verse one "begins with the feminine singular form of the verb, *watědabber*, implicating Miriam as the leader in this endeavor."[2] Miriam is a prophetic leader who assisted in the exodus of the Israelites from Egypt. She is joined by her brother Aaron, who was also the high priest and a holy man in the land. Cole comments, "Here, then, is an alliance of priest and prophet, the two archetypes of Israelite religion, challenging Moses' prophetic position as sole revelatory mediator between God and Israel."[3] According to Thomas B. Dozeman, "Chapter 12 is part of the pre-priestly history. The literary relationships indicate that the pre-priestly history progressed from covenant renewal (Exodus 32:1-34) to the conflicts over prophetic leadership (Numbers 11:1-12)."[4]

Miriam's complaint begins with the ethnicity of Moses' wife. She is referred to as the Cushite wife. This, however, is the lesser of her complaints. David Sperling makes a point of the order. "You know that is regular scriptural practice to hold both extremes of a matter; the first something of little importance, the second a significant matter, with the intent to include everything in between."[5]

Much is written offering insight to the mention of Moses' wife. R. Dennis Cole asserts that ethnicity was significant in the ancient world. He states that Moses' Cushite

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[2] R. Dennis Cole, *Numbers*, The New American Commentary, vol. 3B (Nashville, TN: Broadman & Holman, 2000), 200.

[3] Cole, *Numbers*, 200.

[4] Thomas B. Dozeman, "The Book of Numbers," in *The New Interpreter's Bible: A Commentary in Twelve Volumes*, ed. Leander E. Keck, vol. 2 (Nashville, TN: Abingdon Press, 1998), 108.

[5] David S. Sperling, "Miriam, Aaron and Moses: Sibling Rivalry," *Hebrew Union College Annual* 70 (2000): 49, accessed June 1, 2013, *ATLA Religion Database with ATLASerials*, EBSCO*host*.

wife was most likely from a region of Nubia, not Zipporah, who was a Midianite and daughter of Jethro and Reuel.[6] Dozeman makes a strong point about the taboo on intermarriage between Israelites and the surrounding cultures during the post-exilic period. He states, "The marriage of Moses to a Cushite woman challenges the prescribed boundaries of the camp, and it is this quality that interrelates the two complaints of Miriam and Aaron in vv. 1-2."[7] This intermarriage is the core issue. Dozeman further states, "They represent the power of tradition; Moses has violated tradition. Yet God supports Moses over against traditional law."[8] It appears that God's law is above law created by humans. Tradition is strongly imbedded in cultures, but God's ways are higher than tradition.

The issue of inter-racial marriage is also addressed in the documents from the Nuzi tablets. In one tablet it states that, "the priestly family is distinguished among the tribe of Levi, . . . that the Levites will be together with the priests so that no outsider may approach them."[9] Priestly families apparently had strict boundaries even more so than other families.

To further highlight the disparity among people groups, some Sperling takes the issue to a more metaphoric level. He states, "Moses representing the spiritual law and the Kushite woman the Gentile church. Miriam represents the superseded Jewish nation,

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[6] Cole, *Numbers*, 201.

[7] Dozeman, "Numbers," 109.

[8] Dozeman, "Numbers," 109.

[9] Ada Taggar-Cohen, "Law and Family in the Book of Numbers: The Levites and the Tidennutu Documents from Nuzi." *Vetus Testamentum* 48, no. 1 (January 1, 1998): 74-94, accessed June 1, 2, *ATLA Religion Database with ATLASerials*, EBSCO*host*.

while Aaron stands for the priesthood according to the flesh."[10] He adds, however, that the disparity may not be for all, but rather for the priesthood, stating,

> But if the truth be told, there is no biblical prohibition against marriage to a Kushite man or woman. Bekor Shor assumes that Moses sought a wife of geographically remote origins. But as is clear from the mention of Kushites in 2 Samuel 18 and in Jeremiah 36 and 38 Kushites can be documented as denizens of Israel over a period of centuries. It is even possible that such names as Kush b. Yemini and Zephania b. Kushi (the prophet) demonstrate that Kushites had to some extent been absorbed within Israel.[11]

Of further note, it is interesting that Miriam's problem with the skin color of Moses' wife caused her skin color to be adversely affected. It presents one of the ironies in biblical texts. Miriam's affliction seems to serve to punctuate the negative attitude about race as opposed to faith. It is clear that race is not a matter of import to God, but faith is.

It was established that Miriam and Aaron both possessed prophetic gifts. Micah 6:4 speaks of Moses as prophet, as well as Aaron and Miriam and the seventy elders mentioned in the previous chapter. However, Aaron and Miriam erroneously believed they had the same prophetic status with God as Moses. They challenged why Moses was being the only prophet to hold the position of authority, and furthermore, was allowed to have a foreign wife. This offense of accusation caused the Lord's stern reaction in verse nine. According to Cole, Miriam and Aaron's complaints were a grave issue and threat to divinely appointed leadership.[12] Dozeman adds, "The charismatic leadership of Moses

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[10] David S. Sperling, "Miriam, Aaron and Moses: Sibling Rivalry." *Hebrew Union College Annual* 70, (2000): 49, accessed June 1, 2013, *ATLA Religion Database with ATLASerials*, EBSCO*host*, 47.

[11] Sperling, "Miriam," 50.

[12] Cole, *Numbers*, 202.

remains the central theme in the controversy between Miriam, Aaron, and Moses in this chapter, in which Miriam and Aaron claim the same prophetic authority as Moses."[13]

In stark contrast to Miriam and Aaron's pride expressed, the unmatched humility of Moses is described in verse three, "The humanity of Moses is emphasized and his dependence upon the Lord."[14] Moses demonstrated a humble nature. He doubted his ability, and ultimately believed and depended on the Lord. Miriam would have been better served repeating Moses' faithfulness instead of criticizing him.

Like a parent removing his children from the sanctuary to discipline children not behaving in a church service, verse four declares that the Lord abruptly calling the three siblings out of the Tent of Meeting. Clifford explains, "In early Israel, the Tent of Meeting was the chief mode Yahweh's presence in the midst of his people. It is seen primarily as the dwelling of God. It is also a place of oracles. Old texts speak of the Tent of Meeting as an oracular tent (Ex 33:7-11; Num 11:16-30; 12:4-10)."[15] The Lord normally spoke to Moses alone but on this occasion he draws the three of them toward the entrance of the Tent of Meeting to only speak to Miriam and Aaron.

The Lord coming down in a pillar of cloud poetically states the special relationship he has with Moses. He bestows the highest honor any human being can receive by calling him a faithful, trustworthy servant. God spoke to Moses with special clarity as it is described face-to-face or mouth-to-mouth. Cole comments, "Moses as a prophet of Yahweh, a man who stands above the others among the Israelites. He was the

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[13]Dozeman, *Numbers*, 108.

[14] Cole, *Numbers*, 202.

[15] Richard J. Clifford, "Tent of El and the Israelite Tent of Meeting," *Catholic Biblical Quarterly* 33, no. 2 (April 1, 1971): 226, accessed June 1, 2013, *ATLA Religion Database with ATLASerials*, EBSCO*host*.

spokesman of instruction and revelation from God to the nation and the one who related to God in a uniquely clear way."[16] The Lord concludes by asking a rhetorical question, "How then were you not afraid to speak against my servant Moses?" (Numbers 12:8) Due the special relationship God had with Moses, to speak against Moses was just as if the spoke against God himself. Clearly, Miriam and Aaron were afraid after this encounter with the Lord as they stood in silence at what they saw and heard.

As the cloud lifted, Miriam's skin was leprous. This was a sign that the lead offender against brother is now an outcast of the community with her flaking skin. Other individuals having skin disorders are Naaman (2 Kgs 5), King Uzziah (2 Chr 26), and an unnamed man in Matthew 8 that Jesus healed.[17] The implication is that God struck Miriam with the leprous condition in the same manner that he struck people with a severe plague in Numbers 11. According to J. Milgrom, "Leprosy in the ancient Near East and in the Bible was often seen as punishment for offenses against God (or the gods)."[18] Being diagnosed with leprosy carried severe consequences in the Old Testament. Charles Caldwell Ryrie describes the treatment of individuals within Old Testament Jewish community who had skin disease. Ryrie reiterates the fact that such persons were completely covered and were required to announce themselves as unclean so that others would not approach or touch them based on Lev. 13:45 and Num. 12:12. He also adds that "often a separate place was designated in the synagogues for lepers, and infraction of

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[16] Cole, *Numbers*, 203.

[17] Chet Roden, "Paleopathology" in *The Lexham Bible Dictionary*, ed. John D. Barry and Lazarus Wentz (Bellingham, WA: Logos Bible Software, 2012).

[18] J. Milgrom, "Cult and Conscience: The Asham and the Priestly Doctrine of Repentance," *Studies in Judaism in Late Antiquity,* 18 (Leiden, NED: Brill, 1976), 80–82.

any of these regulations of separation was punishable with forty stripes.[19] The point of the matter is that lepers were not only victims of a horrible debilitating disease, but they were also outcasts from their society.

It is worth noting that Miriam's' leprosy was a generic sort that caused white flaking of the skin. It is not believed to be the modern Hansen's disease. Any kind of disorder of the skin had to be examined and it had to be determined whether or not the skin condition warranted removal or quarantine from society.

Finding themselves in a crisis and not knowing if things will get better or worse, Aaron begins to repent and seeks forgiveness from Moses and makes an urgent plea for intercessory prayer. Aaron, who historically has been a follower, steps and leads the effort that would heal his sister and prevent him from also being infected. His would no longer hold the position of high priest if he were to incur leprosy. Aaron's response regarding the outcome of Miriam's offense is one of Aaron's having deep insight beyond being merely pragmatic. Aaron emerges as a heroic figure in defense of his sister and the compassion to see her healed. Furthermore, the realization that he and his siblings are in leadership positions among the children of Israel is also apparent.

Repentance and forgiveness are often a precursor to divine healing. Aaron acknowledging his brother's special position and relationship with the Lord asks for him to intervene in his sister being separated from the camp and perhaps dying. Moses immediately cries out a brief but fervent prayer to God for his sister to be healed. His role as intercessor is activated. According to Samuel E. Balentine, the intercession of Moses on behalf of his sister is normative as a prophet, which seems to have shifted after

[19] Charles Caldwell Ryrie, "The Cleansing of the Leper," *Bibliotheca Sacra* 113, no. 451 (July 1, 1956): 263, accessed June 1, 2013, *ATLA Religion Database with ATLASerials*, EBSCO*host*

Jeremiah's time in the southern Judean province where prophets no longer interceded prophetically.[20]

In response to Aaron and Moses taking swift action to reconcile and pray, Miriam is divinely healed of leprosy but must still suffer the minimal consequences of being isolated from the camp for a period of seven days. This isolation assured the people that no case of contagion would take place. The Lord is gracious in his response to Moses prayer. Exodus 15:26 (RSV) states, "If you will diligently hearken to the voice of the LORD your God, and do that which is right in his eyes, and give heed to his commandments and keep all his statutes, I will put none of the diseases upon you which I put upon the Egyptians; for I am the LORD, your healer." It is a promise with a contingency wherein humans are compelled to hear God's voice and obey.

God promised to be a healer to his people from the earliest parts of Scripture and the promise continues today. Miriam went through a period of purification equivalent to having her father spit on her face, an infraction, but not a serious one. Miriam was a leader who had rebelled against God perhaps by being too familiar with her brother and acknowledging the special relationship he had with the Lord. This is similar to the people of Jesus' hometown questioning if any good thing can come out of Nazareth. The Lord is merciful in hearing the prophetic intercession of Moses and heals her but she had to be purified for seven days. Her purification process delays the progress of her camp for seven days. She is restored to her community, which verifies that she was healed of the

[20] Samuel E. Balentine, "The Prophet as Intercessor: A Reassessment," *Journal of Biblical Literature* 103, no. 2 (June 1, 1984): 170, accessed June 1, 2013, *ATLA Religion Database with ATLASerials*, EBSCO*host*

skin condition. Sadly, however, this is the last incident in which Miriam mentioned before her death.

This portion of Scripture demonstrates that sinful practices can be a source of infirmity and disease. Moses did not hesitate to pray for his sister in the time of her need. Moses could have been upset over Miriam's attitude and might have wanted to have her suffer consequences. One might call it the "that's what you get" mentality. It is comforting to know that God does not treat people according to mankind's judgment of what is deserved. God is merciful and His people should demonstrate the same compassion to each other. These principles of repentance, reconciliation, and intercession play a large role in a person receiving divine healing of bodily sickness. It is crucial that believers practice being prayerful about everything and not delay praying to the Lord on behalf of others, and not withhold prayer as a judgment against someone who may have made poor decisions. In the Numbers 12:1-16 portion of Scripture, it is clear that God hears prayers of a person that is obedient to the voice of the Lord and does what is right in God's eyes. As Miriam received the blessing of the Lord through the intercession of a humble man, the believer today can expect the Lord, who does not change, to be merciful and compassionate toward the sick.

Jesus Heals a Woman

The Gospels contain numerous accounts of Jesus healing the lame and sick in the New Testament. The purpose of this paper is to take a deeper look into the elements involved in the healing of the woman with the issue of blood as narrated in the synoptic gospels. This account of healing demonstrates that the implications of the miraculous

healing received by this unnamed woman reach much further than her bodily infirmity. The story is most extensively documented in the Gospel of Mark, which will be the starting point for these exegetical findings. Similarities and differences of this story found in Matthew 9:20-22 and Luke 8:44-48 will be examined to further analyze the narrative. A summary of the story will precede research of the literary content and historical background of the passage, which provides additional insight into the meaning of the passage.

The scene begins with large crowd following and pressing in on Jesus. In the midst of this crowd there is a woman who had been hemorrhaging for twelve years. She diligently sought medical attention, and spent all that she had to get better to no avail. She boldly executes a desperate plan to seek healing from a man named Jesus. She had heard that he performs miracles and she determined to receive one from him. Jesus was in town in route to raise a twelve year-old girl from the dead and this was her opportunity to seek healing.

The ill woman sneaks through the crowd behind Jesus and touches the fringe of his garment. Instantly, she feels her healing. Before she could blend back into the crowd unnoticed, Jesus turns to the crowd and says, “Who touched my garment?” (Mark 5:30) Jesus had felt something different and knew that power had gone forth from him. His disciples did not understand why he asked this, and respond by asking how they could possibly find the person due to the large crowd pressing in on them. Jesus looks around waiting for the public confession of the recipient of his power. The women approaches Jesus in fear and trembling and falls down before him. She confesses the whole truth. Instead of receiving a stern rebuke regarding the great risk she took that could have

harmed the people in the crowd, she receives affirmation, acceptance, and a blessing of peace. Jesus calls her daughter, affirms that it is her faith that healed her, and that she is blessed to go in peace.

According to Robert Tannehill, the story of the hemorrhaging woman would be categorized as a wonder story and sub-category of healing story. [21] He highlights that the cure takes place relatively early in the scene. The physical cure is not the sole concern. The story continues for five more verses demonstrating how Jesus responded to an unclean woman who violated purity laws by touching him. The healing, which responds to her social isolation as well as to her physical need, is not complete unless she is free of social condemnation for violating religious taboos. This story is different from others as it gives more information about the woman and her actions than about Jesus and points to her faith, rather than His power.

It is also necessary to acknowledge this story is "sandwiched" between the beginning and end of the story concerning Jesus raising Jairus' daughter from the dead. John Fleter Tipei states that this "narrative function of the intercalation is twofold: 1. It creates a time lapse, which underscores the actual death of Jairus'daughter, and 2. It presents another healing miracle in order to raise the reader's expectations in anticipation of the restoration to life of the young girl."[22]

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[21] Robert C. Tannehill, "The Gospels and Narrative Literature," in *The New Interpreter's Bible: A Commentary in Twelve Volumes*, edited by Leander E. Keck, vol. 8 (Nashville, TN: Abingdon, 1996), 62-63.

[22] John Fleter Tipei, *The Laying on of Hands in the New Testament: It's Significance, Techniques, and Effects* (Lanham, MD: University Press of America, 2009), 122.

Robert A. Guelich cleverly highlights how these two stories are tied together in six ways.[23] The parallel construction begins with the impurity on the part of both the woman's condition and the fact of the child's death. Religious leader, particularly rabbis were not permitted to touch dead bodies. If they did, they would be ceremonially unclean. Guelich next points out that both cases had discouraging news.[24] Secondly, the woman sought the help from physicians and they could not help her. In Jairus' case, he received the instruction to not bother Jesus since the child had died. The third parallel, according to Guelich, is that the woman suffered with her illness for twelve years, and the child was twelve years old upon her death.[25] Interestingly, in Guelich's fourth observation, both the woman and the child are called daughter.[26] The fifth parallel tells of the responses of the woman to Jesus, that of fear and trembling, whereas Jairus receives an exhoration from Jesus to not be afraid.[27] Finally, in the last parallel, the woman is freed from blame in that her faith was exercised; and Jairus is exhorted to have faith.[28] Whereas these parallelisms are interesting, it is more than mere literary structure. They repeatedly affirm the healing ministry of Jesus to the outcast, to the marginalized, and to that which was forbidden by the religious structure of the day.

Powell also effectively describes the differences in the events. The two main characters occupied opposite ends of the social, religious, and economic ladder. Jairus

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[23] Robert A. Guelich, *Mark 1-8:26*, Word Biblical Commentary, vol. 34A (Dallas, TX: Word, 1989), 293.

[24] Guelich, *Mark 1-8:26*, 293.

[25] Guelich, *Mark 1-8:26*, 293.

[26] Guelich, *Mark 1-8:26*, 293.

[27] Guelich, *Mark 1-8:26*, 293.

[28] Guelich, *Mark 1-8:26*, 293.

was a male and a synagogue leader. The woman was ritually unclean and separated from the community, synagogue, and temple. Secondly, Jairus was named, but the woman's name was not given. Thirdly, Jairus was man of distinction and honor, but the woman was defiled and had no honor. Also, Jairus could openly approach Jesus with a direct request, but the woman had to approach Jesus from behind in order to obtain healing. Lastly, Jairus was wealthy and had a large household, whereas the woman had become destitute because of her medical bills. Her condition made marriage and childbearing almost impossible. These two shared only three things in common: they heard about Jesus, they desperately desired healing, and they had no other options.[29]

In examining the story of the woman with issue of blood, James A. Brooks asserts, "No doubt Mark recorded the incident to dramatize Jesus' rejection of the concept of ritual uncleanness and to affirm his acceptance of all persons no matter what their status in society."[30] Then she heard about Jesus. She must have heard of the miraculous healings of many people who were not in the higher end of socio-economic status. She had to believe that his power was not limited to heal only those he had already healed, but she had hope and faith to believe that Jesus had power to heal her. Her dilemma was how to receive an opportunity to receive prayer from Jesus in an unnoticed manner due to the fact that she was ceremonially unclean. She could not address Jesus openly. She thought of a way that perhaps would go unnoticed by everyone. However, she did not realize that her faith would go unnoticed by the power that resided in Jesus.

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[29] David E. Garland, *Mark*, New International Version Application Commentary (Grand Rapids, MI: Zondervan, 1996), 224.

[30] James A. Brooks, *Mark*, New American Commentary, vol 23, (Nashville, TN: Broadman & Holman, 1991), 95.

The fringe of Jesus' garment is a significant detail and is presented in Frederick J. Gaiser's article, "In touch with Jesus." Gaiser states, "the confidence in the efficacy of touching Jesus' clothes . . . point back to Mal 4:2 . . . those "wings" now related to the "fringe" of Jesus' cloak—making the story a sign of the breaking in of Malachi's day of the Lord?[31] The fringe knotting was a significant number of 613 knots, representing the number of laws that an observant Jew would have to keep. As the woman touched the fringe, she accessed the righteousness of Jesus and His power healed her.

Her condition as a bleeding woman made her an outcast and according to the purity laws, she would not be allowed to approach Jesus. She would not imagine trying to address Jesus directly, so she secretly sneaked in behind him.[32] As C.E. Powell states, "The woman's desperation is evident in the fact that she dared transgress Levitical legislation regarding her condition to come out in the midst of the crowd and risk contaminating many people by inadvertently touching them."[33]

The fact that she is immediately healed emphasized her faith and the magnitude of Jesus' power. Jesus was not actively praying or proclaiming her healing. He was simply walking through the crowds on a mission to raise Jairus' daughter from the dead. An immediate healing is quite a contrast with the woman's twelve-year long effort to be healed.[34]

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[31] Frederick J. Gaiser, "In Touch with Jesus: Healing in Mark 5:21-43." *Word & World* 30, no. 1 (December 1, 2010): 7, accessed June 6, 2013, *ATLASerials, Religion Collection*, EBSCO*host.*

[32] Rodney L. Cooper, *Mark,* vol. 2, Holman New Testament Commentary, (Nashville, TN: Broadman & Holman, 2000), 87.

[33] C. E. Powell, "The 'Passivity' of Jesus in Mark 5:25-34." *Bibliotheca Sacra* 162, no 645 (2005): 69, accessed June 6, 2013, *New Testament Abstracts*, EBSCO*host*.

[34] Tipei, *The Laying on of Hands*,143.

The issue of transference appears in the touch of the woman. If one simply views the story as a magical one, it would appear that there was some residue power in Jesus' garment that was accessed by the touch of the woman; however this is not the case. As C. R. Moss states, "We cannot argue that Jesus' garments were already endowed with power by virtue of their proximity to his body because it is only at the moment that the woman grasps the hem of his garment that power leaves the body of Jesus himself."[35] No indication of reliquary power is given in the text. As Moss states, "This is not an act of simple magical transference from garment to woman; the woman's touch pulls power out of Jesus himself."[36]

Additional accounts where people are healed by touching a garment include Matt. 14:36, Acts 5:15, and Acts 19:11-12. Her healing is much more about her intentional touch, by faith, than it is the power in the garments. It appears that Jesus was not even conscious or aware of her until her faith drew power from him.

In asking who touched him, Jesus desired to commend her faith and not limit her to just a physical healing. Pheme Perkins notes, "Although the woman, acting merely on Jesus' reputation, was healed, Jesus' disciples continue to be ignorant of Jesus' real power."[37] Her healing was more than her blood issue drying up. She was no longer unclean and an outcast. She was not in violation of the law and did not even have to go through a seven day period of purification. She was saved, *sozo* (Greek for salvation),

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[35] C.R. Moss, "The Man with the Flow of Power: Porous Bodies in Mark 5:25-34." *Journal of Biblical Literature* 129, no. 3 (2010): 51, accessed June 6, 2013, *New Testament Abstracts*, EBSCO*host*.

[36] Moss, "The Man," 510.

[37] Pheme Perkins, "The Gospel of Mark: Introduction, Commentary, and Reflections," in *The New Interpreter's Bible: A Commentary in Twelve Volumes*, edited by Leander E. Keck, vol. 8, (Nashville, TN: Abingdon, 1995) 199.

which encompassed her physical healing. Her healing was not only physical, but it was also emotional and social. She was healed based on her faith in the power of Jesus to heal her. Gaiser suggests that it is important "to rescue the story from an interpretation that makes healing automatic, dependent on physical touch alone (and unknowing physical touch, at that)—an interpretation that allows Jesus to be seen "merely" as miracle worker."[38]

Along the lines of feminine liberation, Brooks makes a strong case for the liberty of this woman from shame. He states, "Here we see, first, a wretched sick woman, lost in the crowd; and Christ delivers her not only from her sickness, but also from the morbid dread and fear of her feminine consciousness."[39] Her condition as a woman in a society that separated the sexes along strict boundaries produced shame as one in a condition of being outcast in a manner only subscribed to females. Brooks adds, "And so the female sex has been redeemed from the reproach of inferiority, impurity, the rude contempt of man's prejudice, and the ban of self-depreciation."[40] Her freedom and healing was not only physical, but also was one of release from shame.

The Lord confers a blessing on her and solidifies the fact that her faith is the variable that made the difference. Many were making incidental contact with the Master, but she made intentional contact with great confidence. "Daughter, be of good courage, thy faith hath saved thee: go in peace." (Mark 5:34) In this manner Jesus blessed her the same as that he had blessed that palsied man. As John Lange notes, "in examining these two narratives of petitioners for asking for help, one may see two characteristic forms

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[38] Gaiser, "In Touch," 8.

[39] Brooks, *Mark*, 97.

[40] Brooks, *Mark*, 97.

contrasted of faith in the male and in the female. Both petitioners made their way through crowds and seized their healing virtually by taking it. The man enters through the roof like a robber; the woman from behind like a thief. Nevertheless, both were acknowledged and affirmed by Jesus for their faith. But the faith of this woman had a superadded conflict to maintain with her timorous natural feeling confronting the fearful power of prejudice."[41] Again, this parable points to the liberation of the misogynist attitudes about women at the time and that women are equally valued in the Kingdom of God.

"Go in peace" was a common formula for dismissal, as 7:50 and Acts 16:36 reveal (cf. Judges 18:6; 1 Samuel 1:17; 20:42; 29:7). These words from Jesus contain a blessing as well.[42] The Gospel of Luke shifts the words to, "be of good comfort." Though healed as soon as she believed, it seemed to her a stolen cure and one laden with taboos. She displayed fear in acknowledge it. Jesus therefore sets His royal seal upon it. As one commentator asserts, "But what a glorious dismissal from the lips of Him who is 'our Peace' is that, 'Go in peace!'"[43]

Taking a deeper look into this narrative and understanding where it fits in relation to other healing stories expands one's appreciation of the love, grace and power of Jesus, which in her case, supersedes law. Examination of the surrounding texts and the format of the writing establishes that this story is about much more than just a poor, sick woman receiving a healing. The injunction to pray for the sick for New Testament believers reveals the intent of God wanting to see people whole. Therefore, disciples of Jesus

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[41] John Peter Lange, Philip Schaff and William G.T. Shedd, *A Commentary on the Holy Scriptures: Mark* (Bellingham, WA: Logos Bible Software, 2008), 52.

[42] Brooks, *Mark*, 97.

[43] Robert Jamieson, A.R. Faussset and David Brown, *Commentary and Explanatory on the Whole Bible* (Oak Harbor, WA: Logos Research Systems, 1997), Mk 5:23-34.

should fervently and consistently pray for the sick, in faith, believing for their healing. Individuals in need of healing can gain insight and faith from this story in knowing that God desires a complete healing in lives. It reveals the heart of Jesus for all people to be healed and saved. From the rich ruler to the poorest peasant, the Lord is available for help and healing. Jesus was not too busy to address “the one” that got his attention through an intentional touch made by courageous faith.

CHAPTER THREE

HISTORICAL FOUNDATIONS

Introduction

Divine healing is unarguably a major aspect of the ministry of Jesus. Of all the miracles documented in the New Testament, the healing miracles account for more than half. Though no examples of a specific healing occur in all four gospels, several are documented in three of the four. Three well-known examples include: healing Peter's mother-in-law (Matthew 8:14-15; Mark 1:29-31; Luke 4:38-39), healing of the woman in the crowd (Matthew 9:20-22; Mark 5:25-34; Luke 8:42-48), and restoring the site of Bartimaeus (Matthew 20:29-34; Mark 10:46-52; Luke 18:35-43). This chapter will present some historical accounts beginning with the birth of the church and include some modern day examples of divine healing. The impact of the ministry of Smith Wigglesworth will be highlighted as an example of the supernatural power of the Holy Spirit empowering saints hungry for God's presence to bring healing to thousands of people.

Jesus proclaims in John 14:12-14 (RSV),

> Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, that will I do.

Jesus began a practice and legacy of ministering to the sick, which he intended for his followers to continue until he returns. This chapter will include some reasons suggested as to why healing is not received, however, most of the findings will support God divinely healing people, and inspire us to continue the history initiated by our Lord and Savior.

Hurlbut comments the Christian Church consists of all who believe in Jesus, accept him as their personal Savior, and obey him as the Christ. "The Church of Christ began its history as a world movement on the Day of Pentecost, fifty days after the Resurrection of our Lord, and ten days after his Ascension."[1] The event described here is the Day of Pentecost. Much understanding is needed about Pentecost, which may be the cause of much debate and/or criticism of the Pentecostal church. However, this historical event lays the foundation for every Christ follower to begin to build their faith and receive empowerment to do the works Jesus performed, and greater.

Without question, the day of Pentecost as described in Acts 2 was as remarkable event in the streets of Jerusalem; however, it was more than just a one-time experience for the believers. It was a day of beginnings for the Church that would continue for millennia. Hurburt makes a point of the Church's origin as one not of political realms, but one of an empire wherein Christ reigns in the hearts of His people. He states, "And this divine spirit has dwelt in the church from that day as an abiding presence; not in its organization or machinery, but as the personal, individual possession of every true believer according to the proportion of each member's faith and consecration."[2]

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[1] Jesse Lyman Hurlbut, *The Story of the Christian Church*, (Grand Rapids, MI: Zondervan, 1967), 16.

[2] Hurlbut, *The Story*,17.

Grundman states "healing was also one of the dominant features of spreading the Good News during the first centuries of the church's existence."[3] It was in the early Church where the imperatives of Mark 16:20 was first carried out without controversy. Throughout the ages of the early church into the medieval period and Renaissance, healing was not a controversial issue. According to Grundman, healing did not become an issue of conflict until the medical missionary work of the nineteenth century.[4] He explains this delayed controversy by the fact that medicine was not reasonably well developed and scientific until the nineteenth century and using Matthew 10:8, the prevailing thought was that individuals should not make a living through healing practices. Grundman states, "Noted for their greediness and their constant demands for more and more donations, early medical practitioners made healing very expensive and thus unaffordable for desperate commoners."[5] Therefore, engaging in healing practices seems to have violated the imperative to provide healing services without charge and furthermore, would compromise the message of salvation as a priority.

Many times healing does not follow prayer offered for healing, and many times people pray for everything else but healing. Surely the doctrine proposed by John Calvin in the 1500s, which stated that healing miracles ceased with the original apostles, has been a great hindrance in the church. His doctrine has influenced many Baptist, Presbyterian and Evangelicals. Scripture does show examples of prayer not being answered immediately. Daniel's answer to prayer was delayed twenty-one days due to a

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3 Christoffer H. Grundmann, "Mission and Healing in Historical Perspective." *International Bulletin Of Missionary Research* 32, no. 4 (October 1, 2008): 185, accessed December 20, 2013, *ATLA Religion Database with ATLASerials*, EBSCO*host*.

4 Grundman, "Mission," 185.

5 Grundman, "Mission," 185.

demonic angel holding up the answer. Paul had a thorn in the flesh that he prayed to be delivered from on three different occasions. God did not heal him but gave him something better to take pleasure in his infirmity and continue to spread the gospel more than any of his contemporaries.

In her article, "The Challenge of Unanswered Prayer," Cheryl A. Taylor outlines sixteen different reasons why God may answer a prayer for healing with a "no" or "wait" response. [6] Even after providing her findings, Taylor openly confesses that all the reasons for unanswered prayer will likely never be known. Sometimes the reasons for God's apparent silence are a mystery.

Four of the most convincing reasons Taylor mentioned are: unconfessed sin, lack of faith, refusal to accept medicine as God's means of healing, sovereignty of God. None of these observations of Taylor are unique in any way. First, unconfessed sin, or disobedience (Exodus 23:25; Numbers 12:10; Psalm 66:18; Proverbs 28:13; Isaiah 1:15,16; 59:2; John 15:7; James 5:16; 1 John 3:21,22) seems to be one that has ample scriptural support. When prayers go unanswered, the first thing many Christians ask is, "What's wrong with God? Why hasn't He responded to my prayer?" It is easier to blame God than to look into a mirror and say, "Maybe I'm the problem." Scripture states: "If I had cherished sin in my heart, the Lord would not have listened" (Psalm 66:18), and "Your iniquities have separated you from your God; your sins have hidden his face from you, so that he will not hear" (Isaiah 59:2). People cannot live unscrupulously and then enjoy open communication with God.

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6 Cheryl A. Taylor, "The Challenge of Unanswered Prayer," *AG News*, accessed December 20, 2013, http://ag.org/wim/0803/0803_Unanswered_Prayer.cfm.

A second issue is lack of faith (Matthew 17:20; 13:58; 15:21-28; Mark 6:5,6; 9:23; 11:22-24; James 1:5-7; 5:15). Sometimes prayer may not be answered due to a lack of faith on the part of the person praying, or on the part of the person for whom prayer is being offered. Christ's disciples, although divinely commissioned to cast out devils and to heal the sick, on one occasion failed to deliver an epileptic boy. When Jesus came down from the mountain, He delivered the boy and rebuked the disciples for their lack of faith (Matthew 17:20). On another occasion, when Jesus traveled to His hometown of Nazareth, "He did not do many miracles there because of their lack of faith" (Matthew 13:58). The lack of fervent prayer and fasting can be a hindrance that prevents us from seeing our prayers answered.

A third reason is refusal to accept medicine as God's means of healing (Matthew 9:12; Colossians 4:14; 1 Timothy 5:23). Some people may never receive healing from God simply because they refuse to accept the means of healing which He has made available to them. Jesus himself stated that the sick need a physician (Matthew 9:12). Physicians and medicine are the instruments that God often uses to bring about healing. When Timothy had a stomach problem, Paul's counsel to him was to take a little wine for his stomach (1 Timothy 5:23). Paul would have undoubtedly intended this advice for medicinal purposes. It should be noted that the Holy Spirit called Luke the "doctor" (Colossians 4:14), rather than calling him "a former doctor."

Lastly is the sovereignty of God (John 5:1-15; Isaiah 55:9; Mark 9:23; Matthew 26:39). In the final analysis, we may come up with no other possible explanation than the fact that God is sovereign, and that He knows best. We must resolve to accept this answer. There are times when God chooses not to give any reason at all for why He does

not answer prayer. As finite creatures, we are incapable of understanding the mind and ways of God. Mystery is a central characteristic of the spiritual life. The simple fact is that the nature and limits of humanity is such that it has boundaries of understanding of the ways and means of God. Humans cannot discern the fullness of God's thoughts or the long-term and even eternal ramifications of our requests. Ultimately, we must come to a place of submission, humbly acknowledging that God is sovereign, and that however baffled we are by the circumstances, He is in control. Such a humbling of spirit leads to a greater trust in the love and wisdom of God, as well as to a deeper understanding of His sovereignty.

Candy Gunther Brown provides a comprehensive summary of "healing services." This summary provides a framework for this paper, as well as additional biographical information about Smith Wigglesworth. Brown states most people envision "faith healing" as large crowds, emotionally charged worship and a charismatic leader. Although the vast majority of healing services stray far from the stereotype, prayer for healing has occurred in many church services since the first century and was regularly included in American camp meetings, revival services, and faith conventions by the 1880s. Azusa Street revivalist William Seymour hid his head in a shoe box while leading services in which people claimed divine healing. By contrast, the scores of healing evangelists who itinerated during the Voice of Healing revivals of 1947-58 did often invite attention to their own proclaimed gifts of healing. Oral Roberts, William Branham, A. C. Valdez, Jack Coe, A. A. Allen, and others, set up tents that seated upwards of ten thousand people, distributed prayer cards for the afflicted to identify their needs, and spent untold hours personally laying their hands on the sick as they waited in healing

lines. Whether personally laying hands on the sick or praying for healing en masse, the emphasis remained on the gifted healing evangelist. Failures to receive healing tended to be attributed to the sick person's lack of faith, rather than any failure on the part of the evangelist.

Kathryn Kuhlman, who rose to prominence in the 1960s, attempted to shift attention away from the evangelist's gifts of healing to the sacredness of the meeting space itself, consecrated by inviting the Holy Spirit's personal presence. Kuhlman emphasized that the Holy Spirit was not an impersonal force, but the third person of the Trinity. Instead of praying for the sick to be healed, Kuhlman taught that people could be healed in their seats under the ministration of the Holy Spirit. Rather than blaming those not healed for lack of faith, Kuhlman acknowledged that she did not understand all the reasons that some but not others were healed. Kuhlman did claim that God revealed to her specific words of knowledge indicating which sicknesses were about to be healed. Thus, the audience's attention remained riveted on Kuhlman as they waited for her to speak out their particular infirmities.[7]

Gary B. McGee, in his review of the Pentecostal Movement of the early twentieth century captures the sentiments and beliefs of these early leaders and models of the healing movement that followed. He states, “Pentecostals stood out from many of their evangelical brothers and sisters because of their bold faith in God's willingness to

[7]Candy Gunther Brown, “From Tent Meetings and Sore-front Healing Rooms to Walmarts and the Internet: Healing Spaces in the United States, the Americas, and the World, 1906-2006,” *Church History* 75, no. 3 (September 1, 2006): 631, accessed December 5, 2013, *ATLA Religion Database with ATLASerials*, EBSCO*host*, 631.

perform miracles in answer to prayer."[8] This early movement of healing evangelism was in stark contrast and even in opposition to the theology of cessationism that prevailed among the vast body of Protestants of many denominations. Praying for healing and not expecting anything to happen is a fruitless effort. These early Pentecostals earnestly contented for the healing of others, and consequently it can be determined that they had a continuationist theology of signs, wonders, and miracles. They strongly contended for the faith in the imperatives of Mark 16:17,18. McGee states, "Wigglesworth's bold faith, colorful preaching, controversial methods, and the remarkable testimonies that followed his ministry made him legendary."[9] He also laments that many today do not know who Wigglesworth was and do not know of his legacy in healing ministry.

According to Peter J. Madden, Wigglesworth, one of four children, was born in 1859, in Yorkshire, England, and at the age of eight, Wigglesworth received a clear knowledge that he was born again.[10] "To hunger after God, to never be satisfied with his present position, to press on to the fullness of the Spirit—these were the foundations of Wigglesworth's life.[11] Smith lived with great expectation from God. In one of his sermons, "Flames of Fire" he states, "I sometimes get to a place where I say, 'Lord, it is no good. Nothing You have shown me yet has moved me sufficiently. You will have to do something like You did in the Bible, something that will make the people marvel.'"[12]

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[8]Gary B. McGee, "The Revival Legacy of Smith Wigglesworth," *AG News*, accessed December 20, 2013, http://enrichmentjournal.ag.org/199801/070_wigglesworth.cfm.

[9] Gary B. McGee, "The Revival Legacy of Smith Wigglesworth."

[10] Peter J. Madden, *The Wigglesworth Standard* (New Kensington, PA: Whitaker House, 2000), 19.

[11] Madden, *The Wigglesworth Standard*, 19.

[12] Madden, *The Wigglesworth Standard*, 30.

After reflecting on his born-again experience, Wigglesworth would later write, "I saw that God wants us so badly that He has made the condition as simple as He possibly could-'Only Believe'"[13] Many contributions and faith filled phrases are accredited to Wigglesworth, but none more than "Only Believe!"

According to Roberts Liardon, Wigglesworth moved to Bradford, England, at the age of thirteen where he became deeply involved in the Wesleyan Methodist Church.[14] Though he could not read well, he never left his house without the New Testament in his pocket. In 1875, the Salvation Army started a work in Bradford, which attracted Wigglesworth. Having a passion for the lost, the Salvation Army was a great fit for Wigglesworth, and he joined the Salvation Army where he learned the value of fasting and prayer.

Wigglesworth married his wife Polly in 1882 at age twenty-two, and encouraged her to continue her evangelistic ministry, while he was content in the plumbing business. However, he did have a burden for an area in Bradford that had no church. The couple rented a small building and opened it for meetings, calling it the "Bradford Street Mission."[15]

Liardon adds, that Wigglesworth believed strongly that the second coming of Jesus would occur by the turn of the twentieth century. This prompted Wigglesworth's determination to "change the course" of everyone he met.[16] Wigglesworth frequently

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[13] Roberts Liardon, *God's Generals: Why They Succeeded and Why Some Fail* (Sarasota, FL: Whitaker House, 2003), 198.

[14] Liardon, *God's Generals*, 199.

[15] Liardon, *God's Generals,* 202.

[16] Liardon, *God's Generals,* 200.

wept as he preached with brokenness before crowds. His preaching style was not as eloquent as Spurgeon, but it was the very fact of his brokenness that impressed the multitudes to come to Christ at altars of salvation.[17]

In the late 1800s, Wigglesworth traveled to Leeds where he attended a church service. In that service, divine healing was practiced. Wigglesworth was impressed by the miraculous healings that were taking place, and it moved him to seek after the ministry of healing. Having felt the imperative to have people receive healing, he searched for Bradford residents who need healing. He paid their way to Leeds so they may attend the healing meetings. His wife Polly also needed healing and she accompanied him to Leeds where she received an instant manifestation of healing. As a result of Polly's healing experience, the Wigglesworths passionately pursued the gospel that included healing. Their little mission church in Bradford outgrew their facility and they moved to another larger building on Bowland Street, calling it "Bowland Street Mission." A huge scroll behind the pulpit read, "I Am the Lord that Healeth Thee.[18]

Wigglesworth's lacked self-confidence, and could not speak from the pulpit for more than two or three minutes before breaking down in tears and asking someone else to finish for him.[19] According to McGee,

> Realizing that Smith needed some "prodding" to get his public ministry going, the leaders of the Leeds Healing Home asked Smith to fill the pulpit in their absence. When the day came to minister, he hesitantly began to minister and at the close of his message, fifteen people came forward for healing. One man hobbled up on a pair of crutches, and when Smith prayed for him, the man jumped all over the place, without his crutches, instantly healed. There was no one as surprised as

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[17] Liardon, *God's Generals,* 200.

[18] Liardon, *God's Generals,* 204.

[19] McGee, *The Revival Legacy*, 2

> Smith! From this meeting, doors began to open for Smith to minister, and he soon announced he would hold a healing meeting in Bradford. On the first night twelve people came for healing, and each one has healed. One lady had a large tumor that was constantly draining. After the prayer of faith, she went home and reported the next day that only a scar was left.[20]

As dramatic as Wigglesworth story is up to this point, it would accelerate greatly after receiving the baptism of the Holy Spirit. McGee highlights two spiritual experiences that changed Wigglesworth and his ministry forever: (1) In 1893 while attending one of the famous "higher life" conferences he testified to being sanctified or baptized in the Spirit, as taught by the Keswick preachers. (2) A greater turning point occurred in 1907 when he heard that people were receiving the Holy Spirit at Sunderland. Convinced that he had already received the Pentecostal Baptism, he grew discouraged while attending the services at All Saints' (Anglican) Church. Though "slain in the Spirit" several times, his spiritual hunger became even more intense.

Finally, after four days of seeking to speak in tongues, he decided to head home but first stopped by the vicarage to say good-bye. Mary Boddy, the vicar's wife, said, "Brother Wigglesworth, it is not the tongues you need but the Baptism. If you will allow God to baptize you, the other will be all right." Wigglesworth believed he had previously been baptized, but asked her to lay hands on him and pray that he would receive. After she did so and unexpectedly left the room, "the fire fell," he recalled. "The joy was so great that when I came to utter it my tongue failed, and I began to worship God in other tongues as the Spirit gave me utterance."[21]

Of great inspiration is what happened after Wigglesworth returned to his home. Polly doubted his new experience and claimed she was as much Spirit baptized as him

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[20] Liardon, *God's Generals,* 205.

[21] McGee, *The Revival Legacy*, 2.

without speaking in tongues. She asserted that she had preached for twenty years and he sat beside her on the platform. Polly wanted to hear her husband preach to evaluate if anything changed. That Sunday Wigglesworth preached from Isaiah 61:1-3. The bold and fluent preaching that came forth startled his wife as she sat in the back of the mission. Speaking in a voice loud enough that everyone around her heard, Polly sputtered, "That's not my Smith, Lord; that's not my Smith!" Polly was filled with the Spirit soon after, and the Bowland Street Mission changed dramatically. That humble beginning had ignited a preaching ministry that would eventually take him around the world.[22]

Surely Wigglesworth's sermon, "Flames of Fire" was preached after this Spirit baptism. An example of Wigglesworth's passion is expressed as he states,

> God is looking for those who will come to the place of absolute surrender. They will be the laborers used in the end-times harvest, the last great worldwide revival. They will be God's end-times army-not those with great ability or gifts who have the Holy Spirit, but those who have God's ability because the Holy Spirit has them."[23]

Wigglesworth consistently trusted God for his physical health. He and Polly agreed never to seek the help of doctors or take medicine but to trust Christ as their Healer. Wigglesworth saw praying for the sick as a contest between God and the devil: "I have no word for rheumatism only 'demon possessed.' Rheumatism, cancers, tumors, lumbago, neuralgia, all these things I give only one name, the power of the devil working in humanity. When I see consumption, I see demon working power there. All these things can be removed."[24]

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[22] McGee, *The Revival Legacy*, 3.

[23] Madden, *The Wigglesworth Standard*, 38.

[24] McGee, *The Revival Legacy*, 3.

McGee explains, that Wigglesworth's notion of praying for the sick as an act of spiritual warfare helps account for his rough handling of people in his earlier ministry. Wigglesworth would strike a person where they hurt as if hitting the devil. Some reported healing as a result, others thought it best to avoid identifying the location of their pain. In a service at Glad Tidings Tabernacle in New York City, he struck a woman who had gone forward for prayer. She was ready to fight back. Fortunately, calm prevailed and the service proceeded without further incident.

Wigglesworth's services never bored his audiences. At a meeting in Washington, D.C., a young girl with no muscular ability in her legs entered the auditorium. When he invited those who wanted prayer to walk to the front, she struggled to go forward. Calling out to her, he said, "Stay right where you are. You are going to be a different girl when you leave this place."[25] He learned she had never walked before. Laying his hands on her head in prayer, the former plumber from Bradford, England, commanded, "In the name of Jesus Christ, walk!" Suddenly, she dropped her crutches and began walking."[26]

According to Liardon, Wigglesworth took Hebrews 11:6 very seriously. He truly believed it was impossible to please God without faith. Wigglesworth incorporated that faith into every segment of his spiritual life, including the workings of the Holy Spirit. When the slightest breath of the Spirit came upon Wigglesworth, he would go off into a room to be alone with God. In developing this relationship, he understood the action of faith as he cooperated with the Holy Spirit.[27]

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[25] McGee, *The Revival Legacy*, 3.

[26] McGee, *The Revival Legacy*, 3.

[27] Liardon, *God's Generals,* 216.

Liardon adds how Wigglesworth was a man greatly moved by compassion. He would cry out to God and weep on behalf of the prayer requests he received from all over the world. Wigglesworth would often cry as he ministered to the afflicted. He was also demonstrated compassion with children and the elderly, praying for them first when the temperature in the services was very hot.[28]

Wigglesworth's international ministry was in thriving by 1920. Liardon credits Wigglesworth's extraordinary faith as the reason he brushed off criticism easily. Persecution against him was strong, but never a major issue. More is written about his great strength and miracles than of his troubles and persecution.[29]

Even though Wigglesworth's ministry of healing was so powerful, his personal life exhibited struggles in receiving healings. McGee states,

> Though Wigglesworth believed mightily in God's promise to heal, he himself mourned the early deaths of his wife and a son. He prayed frequently for his daughter Alice Salter to be healed of deafness but to no avail. To add to his frustration, he endured excruciating pain for 3 years from a "thorn in the flesh"--kidney stones. Like others, he could only deduce that he hadn't mustered sufficient faith.[30]

Nevertheless, Wigglesworth's personal struggles never prevented him from believing in faith and praying for the healing of others.

Wigglesworth died on March 12, 1947, having left a legacy of ministry in most of Europe, South Africa, and America. His greatest goal was for people to see Jesus, not Smith Wigglesworth. He was saddened in the last month of his life as he commented,

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[28] Liardon, *God's Generals,* 217.

[29] Liardon, *God's Generals,* 218.

[30] McGee, *The Revival Legacy*, 206.

"Today in my mail, I had an invitation to Australia, one to India and Ceylon, and one to America. People have their eye on me."[31] Sadly, he began to weep: "Poor Wigglesworth. What a failure to think that people have their eyes on me. God will never give His glory to another; He will take me from the scene."[32]

Continuing the history of divine healing more recent records of revival resulting in miraculous healings close to home exist. According to Candy Gunther Brown, many North American revivals have come and gone since the Azusa Street revival in the early 1900s. Perhaps the most significant is revival that began in Toronto in 1994 that has birthed a global missionary movement. Brown describes the onset of this revival that was characterized as "unaccustomed manifestations that they attributed to the Holy Spirit, such as laughing, shaking, falling, and miraculous healings, the nightly meetings, dubbed the 'Toronto Blessing,'" and that these meetings "were extended for days, weeks, months, and years, becoming the longest protracted meeting in North American history."[33] The origin of this revival is attributed to the four-day preaching series given by Randy Clark at the Toronto Airport Christian Fellowship in 1994. Clark, who is the founder and leader of Global Awakening, was relatively unknown at that time. That outpouring that lasted several years and as Brown states, "an estimated three million people from around the world, representing nearly every stream of the Christian church,

[31] Liardon, *God's Generals,* 223.

[32] Liardon, *God's Generals,* 223.

[33] Candy Gunther Brown. "From Tent Meetings," 631.

undertook pilgrimages to Toronto searching for physical healing or spiritual renewal, and many claimed that when they returned home they brought the revival fires with them."[34]

Conclusions

Divine healing is well documented in the Scriptures in a variety of circumstances and in the ministry of both Jesus and His disciples. The legacy of healing did not end with the end of the Apostolic age, but rather continues on today. Being a disciple of Jesus Christ, not just understanding what he said but also evaluating what He did, an expectation is established to pray for the sick with the expectation for them to be healed. This history of Jesus and the early Church praying for the sick with the expectation of healing was an essential part of the gospel for at least the first 300 years of the history of Christianity, and has resurfaced again and again in revivals like Azusa Street Revival and the Toronto Blessing every since. Thankfully, believers in this time period have rediscovered the Baptism of the Holy Spirit; they are praying in faith; and the prophetic declaration of Jesus that His followers will do greater works is coming to pass. History is still being established until the Lord returns again for his bride.

[34] Brown, "From Tent Meetings," 631.

CHAPTER FOUR

THEOLOGICAL FOUNDATIONS

Introduction

Divine healing is a doctrine held by most Christians in the Church today. In fact, it is not hard to imagine most people willing to receive prayer in hopes of divine healing whether they are a Christian or not, and the experience of the context church bears this out. In the ministry of the church context for this project, it is estimated that less than two percent of the individuals for whom they offer prayer to refuse it. Even persons of different faiths have been receptive and have accepted prayer from the ministry that is unapologetically Christian. Most individuals will hold out hope whether they truly believe they will receive the desired result of prayer or doubt they will see anything change.

In an essay written by Candy Gunther Brown, she confirms this and states,

> Along side unprecedented achievements in medical science, nearly eighty percent of Americans report believing that God supernaturally heals people in answer to prayer. Individuals who need healing, even after trying the best medical cures, readily transgress ecclesiastical, physical, and social boundaries in their quest for health and wholeness. The promise of a tangible experience of divine power, moreover, presents an attractive alternative to seekers disillusioned with what they perceive as the callous materialism of medical science and the religious legalism of traditional Christian churches.[1]

[1] Brown, "From Tent Meetings," 631.

Mark 11:24 (RSV) states, "Therefore I tell you, whatever you ask in prayer, believe that you have received it, and it will be yours."[2] The principle of believing is greatly enhanced if the people offering prayer as well as the people receiving prayer have faith that what they are praying for is in alignment with God's truth. The increased believing in faith drastically impacts the success rate of praying for divine healing.

The struggle between faith and doubt is continual in the life of a believer. This human struggle for the individual will not end until Jesus Christ returns or the believer is called into glory. Reading and hearing of the Scriptures is required to maintain and increase our level of faith, as well as simply receiving a greater measure of faith from God (Romans 10:17).

This chapter lays out the theological foundations for people to gain confidence to pray and expect God to answer our requests for all forms of sickness, infirmities and diseases to be healed in Jesus name. Arguments that doubt, in part or in whole to this belief, will also be presented. Pneumatology and Christology are the systematic theological categories that are highlighted to gain deeper understanding, diminish doubt, and tip the scales on the side of faith.

Pneumatology and Christiology

The term pneumatology comes from two Greek words, namely, *pneuma* meaning "wind," "breath," or "spirit" (used of the Holy Spirit) and "ology*,"* meaning "the study of " as derived from *logos* meaning "word," "matter," or "thing." As it is used in Christian systematic theology, "pneumatology" refers to the study of the biblical doctrines relating

to the Holy Spirit. Generally this includes such topics as the personality of the Spirit, the deity of the Spirit, and the work of the Spirit as indicated throughout Scripture. The Christian doctrine of the person of Christ (Christology) sets out to explore why the church believes that the little piece of human history called "Jesus of Nazareth" holds the key to the nature of God and of human destiny.[3] In order to understand who Jesus is, study needs to be done about what He did and what He had to say to His disciples. In analyzing contributions made by Immanuel Kant, McGrath concludes, "The identity of Jesus is known through His impact upon us. In other words, the person of Christ becomes known through His work."[4]

Charles H. Pinnock emphasizes the relationship between Jesus and the Holy Spirit. In His book *Flame of Love*, Pinnock suggests that the gospels go out of their way in making a connection between Jesus with the Spirit on all kinds of occasions in His life. It is well documented in Scripture how the Holy Spirit is connected and involved in the life and ministry of Jesus. From His miraculous conception through His resurrection from the dead, the Holy Spirit is active and a major part of the narrative. "Overall they reveal Jesus as a gift of the Spirit. He was the son of God who nevertheless emptied himself to live in solidarity with others, as dependent on the Spirit as any of them."[5] Dr. T.J. McCrossan also makes an assertion that agrees with Pinnock. "Every miracle Christ

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[3] Alister E. McGrath, *Christian Theology: An Introduction*, 5th ed. (New York, NY: Wiley-Blackwell, 2011), 265.

[4] McGrath, *Christian Theology*, 283.

[5] Clark H. Pinnock, *Flame of Love: A Theology of the Holy Spirit* (Downers Grove, IL: InterVarsity, 1996), 85.

performed while here in the flesh was performed by the power of the Spirit"[6] Perhaps that is why denying the power of the spirit is such a grave sin. The Spirit makes people whole in Jesus.

In identifying the Holy Spirit's role in divine healing, some relevant historical observations were compiled by Brown.

> Although the vast majority of healing services stray far from the stereotype, prayer for healing has occurred in many church services since the first century and was regularly included in American camp meetings, revival services, and faith conventions by the 1880s. Disavowing any personal healing charism, Azusa Street revivalist William Seymour hid his head in a shoe box while leading services in which people claimed divine healing.[7]

Seymour's pursuit of the Holy Spirit at the turn of the century is emulated throughout the century as many have been transformed by the Baptism in the Holy Spirit to live a sanctified life and operate in the gifts of the Spirit. Brown also mentions the emphasis of the Holy Spirit by Kathryn Kuhlman, a woman of God used to facilitate many divine healings in her ministry in the mid to second half of the twentieth century. She states, "Kathryn Kuhlman, who rose to prominence in the 1960s, attempted to shift attention away from the evangelist's gifts of healing to the sacrality of the meeting space itself, consecrated by inviting the Holy Spirit's personal presence."[8] Kuhlman was noted for her dramatic style and emphasis on hearing the voice of the Holy Spirit in her meetings. Differing from other healing ministers of her time, she insisted that people in the audience had the availability to be healed while staying in their seats.

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[6] T J. McCrossan, *Bodily Healing and the Atonement*, 2nd ed. (Tulsa, OK: Faith Library Publications, Kenneth Hagin Ministries, 1982), 18.

[7]Brown, "From Tent Meetings," 634-635.

[8] Brown, "From Tent Meetings," 635.

Jason E. Vickers also stresses the work of the Holy Spirit within the church especially as seen in revival. In order to experience revival, churches must wait in the presence of God and use the tools God has already provided to equip the church rather than search for new and exciting ideas. Vickers' perspective on worship is grounded in the basics of addressing the needs of others, as well as the giving and receiving of forgiveness. He states,

> When we Christians gather for worship, we witness to Christ in deed by demonstrating deep concern for one another's well-being in at least three crucial ways. First, we pray for one another during worship, especially when individual members are suffering or in need. Second, we give offerings during worship, in part to care for the poor among and around us. Third, we look after one another's spiritual welfare in worship by confessing our sins and granting forgiveness to one another.[9]

Vickers challenges the church by affirming what is central to Christianity, that is, the salvation of souls, the care of the poor, and healing.[10] Before the Church can accomplish this fruit that brings glory to God, however, it must complete the first step on the path to renewal. According to Vickers, the first step is tarrying together in prayer. "The church that tarries together in prayer will be less likely to forget that the source of her life and the hope for her renewal is none other than the Holy Spirit."[11] By invoking the Holy Spirit before any activity or worship service, the Church will turn to and desire God instead of relying on anything or anyone else.[12]

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[9] Vickers, Jason E., *Minding the Good Ground: a Theology for Church Renewa*l. Waco, TX: Baylor University Press, 2011, 64.

[10] Vickers, *Minding,* 91.

[11]Vickers, *Minding,* 51.

[12] Vickers, *Minding,* 51.

This direction provided by Vickers appears to be simplistic, yet it is profound in its simplicity. However, it is crucial and strategic to combat carnal desires and weaknesses that reduce the impact a church can have. Services become predictable, ritualistic, and congregants leave the same or even worse than when they entered. Technology, creativity, finances, or any other resource are no substitute for surrendering to the will of God and spending time in prayer and worship. Tarrying with God is a practice that even the disciples struggled with while Jesus persisted in prayer through the night. When comfort and convenience replace persistence and patience, ministries peak and decline. Growth and fruitfulness requires following the direction of God who will ultimately receive the glory and honor due unto His name.

Similar to Pinnock's connecting the presence of the Holy Spirit to Jesus, Vickers connects the presence of the Holy Spirit to the Church. "From its inception, the church has been and is a charismatic community whose life depends entirely on the presence and power of the Holy Spirit"[13] It is detrimental and unfruitful for churches to attempt to do ministry without the presence and power of the Holy Spirit. Vickers affirms that it is the Holy Spirit that "enables the church effectively to bear witness to Jesus Christ and to be incorporated into His body in every aspect of her life."[14] Again, all of the Church's efforts are in vain if the Holy Spirit is not directing and guiding in each decision and activity.

In transitioning from the Holy Spirit's involvement in healing to the Christological role, deliverance is integral to healing, as was exemplified in healing

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[13] Vickers, *Minding,* 36.

[14] Vickers, *Minding,* 36.

ministries of the past revivals. Brown states, "In particular, reports of revivals accompanied by miraculous healings in Argentina, Brazil, and Guatemala preceded and shaped the theology and strategies used in Toronto."[15] In his earlier years as an itinerant minister, Randy Clark heard that in the Global South [Latin America], crusades numbered in the tens of thousands with conversion retention rates of at least 85%.[16] Brown states, "Clark and others traveled to Latin America to learn what made the difference."[17] She further states, "Clark came back convinced that deliverance from demonic spirits played a key role in the spiritual sanctification of Christians and in the physical healing of many conditions that otherwise seemed difficult to get healed through prayer."[18]

Healing in the Atonement

Healing as part of the Atonement is a theology that is debated by Bible scholars. Essentially, this theology states that healing is an integral part of the atoning work of Christ and is available to all believers, generally based on the suffering servant passage in Isaiah 53 and 1 Peter 2:24. Dr. Paul Yonggi Cho of South Korea, founder of the world's largest Christian church and believer in healing in the Atonement states, "Therefore the salvation of Jesus Christ, which delivered us from the fall and the sin of Adam, is salvation in a wider sense. . . . This salvation also changed our flesh from being subject to

[15] Brown, "From Tent Meetings," 645.

[16] Brown, "From Tent Meetings," 634-635.

[17] Brown, "From Tent Meetings," 634-635.

[18] Brown, "From Tent Meetings," 634-635.

death and disease to being subject to life."[19] Cho's asserts a biblical view for divine healing stating, "When we seek the source of the sickness and treat it, we can be treated more quickly and more perfectly. For this reason James exhorts us in his epistle, "Confess your faults one to another, and pray one for another, that ye may be healed (James 5:16)."[20] This popular verse in the New Testament is used to argue in favor and sometimes against divine healing being available in this age. However, the accurate translation supports and favors healing today.

In advancing the concept that "Jesus Bore our Sickness," Dr. Cho, somewhat humorously, states that he could not find any reference in the Bible of Jesus giving a sermon at a funeral service. He explains that, "On the contrary, He stopped a funeral and raised the dead. . . . Jesus forgave sins and healed the sick. He gave the life by raising the dead—not only those that were spiritually dead, but those that were physically dead as well."[21] The point is not about preaching at funerals or not, but rather that Jesus was concerned with bringing life to the sick.

Cho continues his discourse by claiming, "two thirds of the public ministry of Jesus was spent in healing the sick. Why did Jesus feel that healing was so important? First, Jesus wanted to show that He was the Messiah, through His signs and wonders of divine healing. Second, healing is the manifestation of the grace and mercy of Jesus"[22] It can be argued that the amount of space and number of incidents given to a concept in the

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[19] Paul Yonggi Cho, *Salvation, Health and Prosperity*, Altamonte Springs, FL: Creation, 1987, 16.

[20] Cho, *Salvation*, 117.

[21] Cho, *Salvation*, 121-122.

[22] Cho, *Salvation*, 124-5.

Bible is an indicator of importance and in this case, Cho's statement follows this rule. Believers today are commanded to follow Christ example, but far too many concede their spiritual authority to vocational spiritual leaders that cannot possibly do all that is needed. The point is that the authority in the name of Jesus to heal the sick has been give to all believers, not only leaders in the Church. Cho also gives strong attention to the mission of Jesus as Messiah, Healer, and Deliverer.

Cho concludes referring specifically to healing in the atonement, "Because of this mercy and compassion, as many as are sick can come to our high priest, Jesus Christ, and obtain remission of their sins through the merits of His blood."[23] Healing in Cho's view is not only physical, but is also emotional and spiritual. He states, "They can also receive the healing of their sicknesses as well. Unless we expect the work of divine healing, we are denying that Jesus is our Savior and we are turning our faces from His divine love."[24]

Dr. Andrew Sung Park offers further insight into healing and pneumatology while expanding God's healing touch to all of creation. "Jesus in the form of the Paraclete heals both diseases of the sick and illnesses of wounded people and communities."[25] Park does not limit healing to a person's body, but includes the mind, spirit and community as levels that healing, provided by Jesus in the form of the Spirit (Paraclete), will reach. Park speaks of a triune atonement and the important role the Holy Spirit has played in the Atonement work of Jesus Christ. Park points to John 14:16-17 as the teaching of the Holy Spirit continuing the work of Jesus Christ after His departure from the earth. Pinnock also

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[23] Cho, *Salvation,* 126.

[24] Cho, *Salvation,* 124-6.

[25] Andrew Sung Park, *Triune Atonement: Christ's Healing for Sinners, Victims, and the Whole Creation* (Louisville, KY: Westminster John Knox, 2009), 69.

attest to the continuing work after the cross, "Much popular thinking about the atonement leaves the cross in the past (relating it to pardon) and does not see it as a dimension of the present. This misses the parallelism between Christ's experience as the last Adam and our salvation through him."[26] It is true that the God and Jesus Christ work with the Holy Spirit and have been fully involved in the atoning work of the Holy Spirit. "This is the reason why we can call this cooperation of interpenetration the triune atonement."[27]

Palma, introduces the original language of Isaiah 53 and cautions how it should be applied in the context of divine healing. Isaiah 53:4 states, "Surely our griefs [*holi*] He Himself bore [*nasa*], and our sorrows [make *obh*] He carried [*sabhal*]." Palma indicates the significance of words like grief, bore, and sorrows. "*Holi* clearly means sickness or disease, as is evident from a number of passages in Deuteronomy 28 (such as verses 59 and 61). Similarly, sorrows [make *obh*] is used for physical pain."[28] Job 33:19 states, "Man is also chastened with pain [make *obh*] on his bed." These same nouns are used in Isaiah 53:3 when describing the Messiah as "a man of sorrows [make *obh*], and acquainted with grief [*holi*]."

The Messiah described in Isaiah 53:4 takes sickness and disease upon Himself in a substitutionary or vicarious manner on behalf of humanity. The verbs used in Isaiah 53:4 (*nasa* and *sabhal*) speak clearly to this point. *Nasa* means to lift, carry, bear, take away. In verse twelve it states, "He Himself bore [*nasa*] the sin of many." This verb, in contexts like Isaiah 53, conveys the idea of the Messiah vicariously dying for the sins and

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[26] Pinnock, *Flame of Love*, 96

[27] Park, Triune Atonement, 65.

[28] Anthony D. Palma, "Healing Atonement," *Enrichment Journal*, accessed 12/5/2013, http://enrichmentjournal.ag.org/top/Easter_2007/2007_Healing_Atonement.pdf.

sicknesses of His people, and in their place (substitutionary). Leviticus 16:22 presents the scapegoat as a substitutionary object and in the same manner Jesus' passion and death as the sacrificial lamb is substitutionary for the healing of humanity in spirit, soul, and body.

Palma indicates that biblical passages specifically targeting the theology of healing in the atonement are infrequent. He states, "Even the familiar and oft-quoted "by His scourging we are healed" (Isaiah 53:5; 1 Peter 2:24) must be understood inclusively, embracing both spiritual salvation and physical healing."[29] Palma insists that the focus must remain on the atonement for sin. He therefore states, that one must be "cautious about trying to formulate a detailed theology of 'healing in the Atonement.' Yet we need to be convinced that divine healing is indeed mediated to us through the Cross."[30] This seems as an attempt at a balanced viewpoint, but leaves much room for doubt and unbelief.

In his book, *Bodily Healing and The Atonement*, McCrossan builds a strong case for healing today and provides a thorough exegesis similar to Palma. There is great value in listing the reasons McCrossan supports healing in the atonement:

1. Because God used to heal the sick as Jehovah-rapha (the Lord our Healer), and He is the same yesterday, and today, and forever.
2. Because Christ died on the cross to atone for our sickness, just as He died to atone for our sins.
3. Because all sickness is the result of Satan's work, when he introduced sin into this world and Christ was manifested to destroy the works of the devil.
4. Because the very same Holy Spirit is in the Church today who did all of Christ's miracles and all of Paul's miracles; the very same Holy Spirit who raised Christ from the dead. Since this is true, why should we not expect Him still to heal the sick?
5. Because of Christ's last Great Commission in Mark 16:15-18, and because of His direct command in James 5:14-15.

[29] Palma, "Healing Atonement."

[30] Palma, "Healing Atonement."

6. Because of His marvelous promises, the fulfillment of which depends altogether upon the exercise of our own faith.[31]

McCrossan develops each of these reasons in convincing detail with detailed exegesis of the Hebrew in the Old Testament and the Greek in the New Testament. Various theologians such as Robert Young, Isaac Leeser, Alexander McLaren, A.J. Gordon, Andrew Murray and A.B. Simpson are referenced in building his conviction for healing in the Atonement. McCrossan builds his case by reminding the reader of the words in Isaiah 53:4. For "griefs" (kholee) and "sorrows" (makob) literally mean "sicknesses" and "pains."[32] McCrossan then further states, "that the verbs of Isaiah 53:4, "borne" (nasa) and "carried" (sabal), are the same two verbs used in Isaiah 53:12 and 53:11 to express the tremendous fact that Christ bore vicariously our sins and our iniquities."[33] His concise presentation, which is to the point and leaves very little room for doubt, certainly builds faith to believe for divine healing today.

A.B. Simpson's summary of Isaiah 53 is also quoted by McCrossan. "Therefore as he hath borne our sins, Jesus Christ has also borne away, and carried off our sickness; yea, and even our pains, so that abiding in Him, we may be fully delivered from both sickness and pain. Thus by His stripes we are healed. Blessed and glorious Burden-Bearer."[34]

McCrossan provides meaningful insight into James 5:14-15. He explains how calling for the elders of the church for prayer and to anoint the sick with oil is a direct

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[31] McCrossan, *Bodily Healing and the Atonement*, 42.

[32] McCrossan, *Bodily Healing and the Atonement*, 12.

[33] McCrossan, *Bodily Healing and the Atonement*, 12.

[34] A.B. Simpson, *The Gospel of Healing* (Camp Hill, PA: CreateSpace, 2013), 17.

command from God, and also claims that many saints have never obeyed this command. James 5:15 states, "and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him." McCrossan contends that "the word for save here is sōsei, the future, 3rd singular of sōzō, the very word used by Christ every time He said to a sick person, 'Thy faith hath made the whole.' See Matthew 9:22."[35] Again, McCrossan argues against any belief that prayer for healing of bodily sickness or weariness is not the intent and direction of this Scripture.

McCrossan when explaining what happens when we anoint a sick believer with oil today, offers deeper explanation. He references Aaron and his sons in Exodus 40:15 stating, "we recognize the blessed fact that this person has been regenerated and belongs to the Church, the household of Christ, our great High Priest, and therefore has a perfect right to claim all the benefits of Christ's redeeming love."[36] This understanding enhances the practice of anointing people with oil, which is done regularly in this project's context church ministry and many others of the same ilk. Explaining this truth to the person receiving prayer will do much to heal beyond the body and edify the soul.

Keith Warrington offers an exegesis differing from that of Palma, McCrossan, and Simpson for the same passage in Isaiah 53. Warrington believes that divine healing is possible today. However, he disagrees that it is provided through the Atonement and not supported by the aforementioned passage. First of all, Warrington associates the theology of healing in the Atonement with the Pentecostal/Charismatic camp, a position that probably has some merit. It has indeed been a central theme in the Word of Faith Movement headed by Kenneth E. Hagin, founder of Rhema Bible Training College in

[35] McCrossan, *Bodily Healing and the Atonement*, 39.

[36] McCrossan, *Bodily Healing and the Atonement*, 71.

Broken Arrow, Oklahoma. It is interesting that Hagin played a major role in getting McCrossan's book on bodily healing in the Atonement reprinted when limited copies were available. Warrington references Hagin with a different view. Warrington explains that two conclusions about this theology are offered. He states,

> The one states that because of the death of Jesus, healing is available to believers today in the same way that the forgiveness of sins can be received. The other is that because of the death of Jesus, healing is available to believers today though it may not be actualized until after death; healing is thus regarded as an indirect result of the atonement, though not inevitably so in this life. The former often leads to guilt if the healing is not forthcoming; the latter simply acknowledges that in the next life, sickness will be an impossibility.[37]

Although Warrington proposes two cogent scenarios, his conclusion is somewhat short-sighted. He states that in the first conclusion, one can receive healing as one does forgiveness, and that this often leads to guilt, presumably on the part of the sick person, if the healing is not manifested. This is a huge assumption and does not offer the many possibilities of why a person may not receive healing, some of which may remain a mystery forever. Whereas it would be reasonable to presume that sometimes guilt can and does occur, but it would be highly presumptuous to claim that it is often.

Furthermore, the later scenario attributes the healing into the afterlife, which seems somewhat incongruent. Healing is certainly not needed in the afterlife and provision for such seems absurd. Healing is for physical sickness and disease in the here-and-now, not the hereafter where the physical body is irrelevant.

Warrington concludes his article by reiterating a seemingly cessationist slant.[38] He states that the continuation of the healing ministry of Jesus is not apparent in the New

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[37] Keith Warrington, "The Role of Jesus as Presented in the Healing Praxis and Teaching of British Pentecostalism: A Re-examination," *Pneuma* 25, no1 (March 1, 2003): page 78-79, accessed December 5, 2013, *ATLA Religion Database with ATLASerials*, EBSCO*host*.

Testament, nor in the Church. He further argues that healing authority has not been given to believers. This conclusion is in clear opposition to John 14:12 as well as the imperative of Mark 16:18 and the transfer of authority in Matthew 10:8.

Conclusions

Divine healing was part of Jesus' identity and ministry on earth. His healings involved the presence and power of the Holy Spirit, making the Pneumatology and Christiology of the issue of healing are inseparable. Volumes of current articles and multiple books document the many healings that have taken place and are still taking place today, which challenges the ongoing tension between the cessationist and continuationist camps. Healings are medically documented and irrefutable with the advent of medical advances, adding physical evidence to the truth of God's word.

More understanding from a biblical and theological basis is available to the seeker through meditating on the Scriptures and tarrying in prayer. The Holy Spirit is the teacher and guide into all truth. When more believers are equipped with the knowledge of Scriptural imperatives to pray for the sick with the expectation of healing, and wait for the Holy Spirit to empower and lead them, the world sees unprecedented healings in every place imaginable and beyond.

[38] Warrington, "The Role of Jesus," 91.

CHAPTER FIVE

THEORETICAL FOUNDATIONS

Introduction

Healing is a human need that people who experience an ailment or sickness desire. The traditional form of healthcare and how it is provided in the United States of America has been at the forefront of the political and social landscape over the last five years. Billions of dollars have been invested to research and improve medical efforts in implementing medical practices resulting in healed patients. Healthcare and healing is a considerable and consequential matter in the lives of all citizens. Some of the efforts implemented by the medical profession have included alternate forms of medicine that cross over into spiritual disciplines outside of sound Christian theological belief. Subtle-Energy and New Age religion, Spiritual therapies practiced in Japan, are alternate forms of healing practices that will be discussed further in this paper.

The efforts to utilize art and music in healthcare are worth mentioning due to the biblical correlation of David as a harp player found in 1 Samuel 16:23 (RSV), "And whenever the evil spirit from God was upon Saul, David took the lyre and played it with his hand; so Saul was refreshed, and was well, and the evil spirit departed from him." However, this paper will develop newer theories that are more current to include as a comparison to the historical and theological foundations established for this project.

Prior to exploring alternate theories in the practice of healing, this paper will present beliefs in healing from a Charismatic/Pentecostal perspective that work in conjunction with accepted medical practices, and can also work when medical practices are not available or believed to be effective for the patient. In addition to the aforementioned Protestant view, healing from a Catholic perspective and persuasion will be presented. Healing is a topic near and dear to anyone who has ever been sick and there is no shortage of ideas or practices to address this basic human need.

Protestant, Charismatic, Pentecostal Perspective

A holistic approach to ministering to a person includes reaching their spirit, mind, and body. It is important to note that spiritual healing is the priority for the Christian practicing prayer for the sick. If salvation of the soul is not the first thing addressed, then the physical healing becomes the bridge to address the spiritual problem. Drawing from a principle drawn from James 4:16 (RSV), "Therefore confess your sins to one another, and pray for one another, that you may be healed. The prayer of a righteous man has great power in its effects," Confession addresses the issue with the spirit and the soul, which then produces healing, the fruit of such confession. It is interesting to note the emphasis and expectation of healing coming from the Pentecostal/Charismatic (P/C) movement. According to Poloma, "Although the P/C movement has traditionally been

characterized by 'speaking in tongues,' the belief and practice of divine healing may prove to be more central to its identity than is tongues."[1]

Many Spirit-filled Christians do not want to be labeled as a Pentecostal or Charismatic believer but believe and practice praying for the sick very similarly to P/C believers. One such group is called, "third wave." The "third wave" has been spearheaded by the voice of John Wimber, whose Association of Vineyard Churches is one of the forces at work in "reinventing American Protestantism." This democratization of spiritual healing, taking it out of the hands of a few and placing it in the reach of the masses, is the stance on healing taken by leaders of the "Toronto Blessing" renewal."[2] The power of the Holy Spirit is empowering believers to pray in faith for the sick to be healed. This ministry is not limited to a few spiritual leaders with very charismatic personalities or even to common clergy. It is being extended to any Christ believing person willing to be used by God.

Most importantly in the P/C movement is love being the greatest motive behind our desire to pray for the sick and receive healing. Summarizing the greatest fruit of the Toronto Blessing is that "91% of the respondents claimed that one of the fruits of the Toronto Blessing was coming to know 'the Father's love in new ways" and 89% said they were "more in love with Jesus than ever before in their lives."[3] Love is what brings meaning and fulfillment in every ministry, including healing.

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[1] Margaret Poloma and Lynette F. Hoelter. "The Toronto "Blessing: A Holistic Model of Healing," *Journal For The Scientific Study of Religion* 37, no. 2 (June 1, 1998): 257-272, accessed June 18, 2014, *ATLA Religion Database with ATLASerials*, EBSCO*host*.

[2]Poloma and Hoelter, "Toronto Blessing," 259.

[3] Poloma and Hoelter, "Toronto Blessing," 269.

Numerous benefits are drawn when prayer is being practiced for healing. Poloma and Hoelter explain: "This holistic healing includes being drawn closer to God, being able to forgive past injuries, improved personal relations, healing of emotional hurts, and sometimes healing of physical and mental health problems."[4] The healings beyond physical are of value to this discussion due to the practice of alternative methods addressing some similar non-physical ailments. Furthermore, it has been common to link issues such as emotional hurts, lack of forgiveness, and broken relationships to adverse effects to a persons' general health. Inner healing, which addresses a person's emotions will often heal symptoms that appear as the main problem. Poloma addresses inner healing and explains that when "we refer to the experience in which the Holy Spirit restores health to the deepest area of our lives by dealing with root cause of our hurts and pain. Deep hurts and fears often manifest themselves physically as backaches, headaches, skin rashes, asthma, and other illnesses."[5]

In Carlos Annacondia's book, *Listen to Me, Satan*!, he tells a story of a lady who was not able to walk for three years. She received her healing after forgiving her sister-in-law.[6] I have heard him say that many people that he has ministered in his crusades become spiritually oppressed when they decide not to forgive. Conversely, people often receive healing when they release unforgiveness.

The capacity to forgive is a meaningful subject to address in the area of healing. Malcolm and Ramsey conclude, "Highlighting agency (capacity to forgive) can shed light

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[4] Poloma and Hoelter, "Toronto Blessing," 261.

[5] Poloma and Hoelter, "Toronto Blessing," 263.

[6] Carlos Annacondia, *Listen to Me, Satan! Exercising Authority Over the Devil in Jesus' Name* (Lake Mary, FL.: Charisma, 1998), 100-1.

on the important connection between God's forgiveness of us and our ability to forgive others."[7] The Gospel story includes Jesus Christ being crucified and bearing the sin of the entire world. In bearing the sins of the world he is exchanging each person's sin for his righteousness. This is a basic foundational truth for Christians. Malcolm and Ramsey stress, "This is the ultimate externalization of human pain, making it possible to forgive what seems impossible to forgive."[8] One cannot possibly suffer more than what Jesus Christ already suffered as he yielded himself to be offered as a sacrificial lamb.

Bruce T. Morrill offers interesting insight and relevant experience from a Catholic perspective on healing. In his article, he expresses a desire to implement existing sacraments to manifest healing:

> The key to the reform and renewal in sacramental theology over the past several decades has been an effort to shift how the faithful-clergy and laity alike-fundamentally conceive of sacraments, a shift from receiving them as holy things to sharing them as graced events revealing the active presence of the Spirit of the Risen Christ amidst an assembled community of faith.[9]

It is a common practice in the Protestant churches to anoint people with oil when praying for individuals in a great need of healing or in commissioning for service. In Morrill's article, he is seeking to apply a sacramental theology to anoint the sick in the Catholic tradition. An expectation arises to receive grace to enable healing to occur in the physical life of individuals in need of healing. Morrill also hopes to transform a community by simply interacting with the sick who become witnesses to make God's

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[7]Lois Malcolm and Janet L. Ramsey. "On Forgiveness and Healing: Narrative Therapy and the Gospel Story," *Word & World* 30, no.1 December 1, 2010: 23-32, accessed June 18, 2014, *ATLA Religion Database with ATLASerials*, EBSCO*host.*

[8]Malcolm and Ramsey, "On Forgiveness," 30.

[9] B.T. Morrill, "Christ the Healer: A Critical Investigation of Liturgical, Pastoral, and Biblical Sources," *Worship* 79, no. 6 2005: 482 *New Testament Abstracts*, accessed June 18, 2014, EBSCO*host.*

reign known. This is a great challenge within the Catholic community. “People’s strong perception of the sacrament as relevant only to the deathbed, despite all our efforts to educate to the contrary”[10] Morrill insists, “The consistent language of the rite’s instructions and rituals bespeak healing and strengthening, comfort and pardon through the ministration of Christ as healer, savior, messiah, and physician.”[11]

Morrill is clear that the power to heal and forgive sins is in Jesus Christ. Though the Catholic persuasion would not extend authority to heal the sick to all believers, as implemented in third-wave, Spirit-filled believers, the source of healing remains Christ. Morrill is challenging his Catholic brothers not to settle for a tradition that is simply utilized for people on their deathbeds. He is essentially declaring that more than religious routine is to be expected from utilizing sacraments.

> If the intention of the rite is for the sick to receive consolation, strength, and even a sense of mission from Christ and, moreover, if the current practice of its various rituals includes gospel passages about cleansed lepers, stopped hemorrhages, and restored paralytics, then greater insight into the circumstances and implications of these stories cannot but shed significant light on the theological meaning and pastoral benefit of the sacramental-liturgical action taking place in the present.[12]

Morrill offers greater meaning into the context of Extreme Unction (Catholic sacrament also know as Last Rites for the sick on a deathbed) to include healing and restoration, not merely prayer for peaceful passage into the next life.

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[10] Morrill, “Christ the Healer,” 490.

[11]Morrill, “Christ the Healer,” 490.

[12] Morrill, “Christ the Healer,” 498.

Spiritual Therapies in Japan

In the last decade a spiritual boom has occurred in Japan that appeared to be a continuation of faith-based healing practices that were developed in Japan. Spiritual therapies became very popular but appear to be fading away as they have come under attack in Japan and alternative methods are being introduced.[13] Most interesting about this phenomenon is how commercialized a spiritual business with an intent toward health can grow so rapidly in a culture, and how open and willing people are to receive a sort of therapy outside of traditional health care structure. Healing salons are commonplace as if they were hair salons. An institution producing the practitioners of healing salons is the Theta Healing Japan. Interestingly, this school is a Japanese branch of an Idaho (USA) based Theta Healing Institute of Knowledge. They describe their practice as "a technique that connects their own theta, or meditation brainwaves, with universal healing energy to create physical, emotional, and spiritual healing."[14]

Another service being offered is a reconnective healing invented by Eric Pearl: "Originally a chiropractor from Los Angeles, is said to have discovered inadvertently after a gypsy reconnected his 'body's meridian lines to the grid lines on the planet.'"[15] He claims he could heal people by holding his hands near their bodies without ever touching them. According to Gaitanidis, "There are currently one hundred and fifteen

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[13] Ioannis Gaitanidis."Spiritual Therapies in Japan," *Japanese Journal of Religious Studies* 39, no.2 (January 1, 2012): 354-378, accessed June 18, 2014, *ATLA Religion Database with ATLASerials,* EBSCO*host,* 378.

[14] Gaitanidis, "Spiritual Therapies," 354-355.

[15] Gaitanidis, "Spiritual Therapies," 355.

officially registered reconnection practitioners in the country, twenty-six of whom are based in Tokyo."[16] These salons have grown over three generations of practitioners. In general, the first generation started these practices as a hobby, the second generation as a way to supplement income, and the third generation as proper profession. On October of 2012 the number of Theta healers recognized around Japan reached five hundred and seventy-five, according to the Theta Healing Japan's official webpage. In addition, the mobile fortune-telling market operated in divination booths found in most shopping malls in the major urban centers exceeded $18.2 billion Yen in 2007. Theta Healing Japan even has divination booths set up in shopping centers that indicate prices for services, hours of operation and a brand name, "Clover Leaf," which has a non-religious appearance.[17]

These spiritual practices are not associated with a specific religion, and in fact can be considered counter-religious. They are, however, providing a service that Japanese society desires, and the Theta Healing group is profiting considerable sums of money. Although Theta Healing divination booths are not connected to a specific religious structure or group, one cannot however, say that it is not spiritual. The issue is that it is not of a spirit that has any connection to Christian healing, and in reality, is likely a spirit worthy of avoidance.

Subtle-Energy Healing and New Age Religion

Unlike the practices in Japan that are declining, the practices in this category of subtle-energy, such as Reiki, are growing rapidly in the United States of America and

[16] Gaitanidis, "Spiritual Therapies," 355.

[17] Gaitanidis, "Spiritual Therapies," 368.

abroad. The investigation begins by highlighting contributions from Barbara Ann Brennan. According to Albanese, "Brennan was raised on a Wisconsin farm with "no books in the house but the Bible" and with no central heating or plumbing indoors."[18] She grew up extremely poor but rose to considerable wealth through science, writing books and starting her own school of healing. She offers a four year degree, of which hundreds have graduated and a third of our students spread over twenty plus countries outside the United States. As of 1996 she had two books, *Brennan's Hands of Light* (1987) and *Light Emerging* (1993) that together sold over 750,000 copies throughout the world.[19]

She gains scientific credibility from her previous career as a NASA physicist from 1965 to 1971. Her studies in "bioenergetics" and "core energetics" followed by her counseling practice led her to her healing work. Albanese concludes, "She became convinced that she was seeing auras around the bodies of her clients."[20] It was in her *Hand of Light* book where she recorded and developed her experience into a formal system. Brennan sold her house to raise the money to publish this book as it was rejected by a dozen publishers. She sold the first run to break even selling the thousand books she had published. It was then published by Bantam books claiming to be "a textbook for aspiring practitioners of spiritual, or psychic, healing, and it instructed them in seeing layers of the human aura, explaining what different patterns and colors within these layers meant."[21]

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[18] Catherine L. Albanese,"The Aura of Wellness: Subtle-Energy Healing and New Age Religion," *Religion and American Culture* 10, no. 1 (December 1, 2000), accessed June 18, 2014, *ATLA Religion Database with ATLASerials, EBSCOhost,* 31.

[19] Albanese, "Spiritual Therapies," 32.

[20] Albanese, "Spiritual Therapies," 32.

[21] Albanese, "Spiritual Therapies," 32.

Brennan built on concepts from the quantum physics field leading to practical process for the repair of broken and disfigured auras to promote general healing. Brennan taught that humans were physical structures made of molecules, but also composed of energy fields. She explained that most diseases begin in the energy fields and transmitted to the body over time, becoming serious illness. "The aura, she declared, was the missing link between physical medicine and psychotherapy and, more, between matter and spirit."[22] Brennan intertwines her scientific method with spiritual work. Again this spirit is not in relation to the Holy Spirit or related to the God in the Bible that was in the home in which she grew up. She insists that her therapists become spiritual healers reaching the soul. She explained that "the work of the healer is a work of love."[23] She claims the therapists reawakens hope in the soul by touching the spark of God in each cell of the body and gently reminds it that it is already God and, already being God, it inexorable flows with the Universal Will towards health and wholeness.[24]

Reiki

Reiki is a touted as a vibrational, or subtle energy, therapy most commonly facilitated by light touch, which is believed to balance the biofield and strengthen the body's ability to heal itself. Reiki is increasingly used as an adjunct to conventional

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[22] Albanese, "Spiritual Therapies," 33.

[23] Albanese, "Spiritual Therapies," 34.

[24] Albanese, "Spiritual Therapies," 34.

medical care, both in and out of hospital settings.[25] Reiki was started by a lifelong Buddhist, Mikao Usui (1865 – 1926), who formulated the origins of Reiki in the early 1900s in Japan. Chujiro Hayashi, a student of Usui, further developed the therapeutic aspects with less stringent meditative practices. Although his method was simplified, it was rooted in spirituality. Reiki was introduced in the west by Mrs. Hawayo Takata (1900-1980), who was initially a patient of Hayashi and recovered from respiratory and abdominal problems.

In an effort to present Reiki to a largely Christian population before World War II, she stated that Usui was a Christian minister. She did not truthfully present Usui as lifelong Buddhist. Her significant contribution was training and initiating twenty-two Reiki masters in the mainland of the United States before she died.[26]

Traditional Reiki treatments include light touch in a dozen different positions on the head and upper body. The recipients are clothed and sit in a relaxed environment. A full session lasts up to 75 minutes and claims to be refreshing to the practitioner as well as the recipient. This idea is consistent with an interview done with Patricia Korsak at the Princeton Theological Seminary: "I use Reiki to help me relax and get to sleep; to relieve anxiety and depression; and to relieve pain. I get this benefit whether I use Reiki on myself or on others."[27]

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[25] Pamela Miles and Gala True, "Reiki –Review of a Biofield Therapy History, Theory, Practice, and Research," *Alternate Therapies*, MAR/APR 2003, vol. 9, no. 2, 62.

[26] Miles and True, "Reiki," 63.

[27] Princeton Theological Seminary, "The Art of Reiki –Interview with Patricia Korsak, as featured in the March 2012 Issue of SH101," *Princeton Theological Seminary*, accessed June 21, 2104, http://www.ptsem.edu/student_life/counseling/index.aspx?id=9995.

Reiki Training is considered self-revealing, and students are not taught Reiki as much as they are taught how to learn Reiki. Several professional organizations exists for Reiki masters, as "the Reiki Alliance adheres most consistently to the standards of Takata and has more than 700 members in 45 countries."[28] It is not believed that a certificate is reliable in determining the quality of training. Better factors to evaluate are consistency in self-treatment, the extent of clinical practice and the length of time spent at different training levels. Three tiers of Reiki practice are:

- Individuals who use Reiki for themselves, family, and friends;
- Licensed or unlicensed health care professionals either offering full Reiki treatment or combining Reiki with other modalities (such as a message therapist starting/ending treatment with a few minutes of Reiki, or a physician using Reiki to ease the discomfort of an examination);
- Hospital-affiliated and community-based programs offering Reiki treatment or training.[29]

Reiki appears to be very well accepted in the Princeton Theological Seminary (PTS) as noted in the interview with Patricia Korsak, and in Princeton, New Jersey, as a whole. I recall that Reiki message services are available at a prominent and accessible resort and spa where I stayed in Princeton, New Jersey. It was on the menu of services like any other typical message offered at most spas. It is troubling to note how a professed faith in Jesus Christ is being intertwined with Reiki practices. In her interview, Patricia states she internally asked Jesus to be with her and help healing energy flow from the divine to the client and to let her know that she was doing something useful. She further states that she felt comforting warmth and such a total sense of peace that she

[28] Miles and True, "The Art of Reiki," 65.

[29] Miles and True, "The Art of Reiki," 67.

knew her prayer was heard. Patricia credits Reiki with deepening her faith and was very excited about Reiki clinics opening on the PTS campus.

Related to Subtle Energy, Edward Cayce (1877–1945) is another example of an individual embracing New Age experience intertwined with Christianity. Albanese states that "Cayce was a devout Christian who read and reread the Bible-reportedly going entirely through it in the course of each calendar year, . . . throughout his life, an active member of the Disciples of Christ."[30] Known to have believed in incarnation, Cayce claimed to have seen auras and discussed them in his writings. He was believed to be a significant precursor of the New Age movement, which is often in complete opposition to biblical truth.

During Cayce's lifetime, therapy and spiritism were deeply intertwined and the lingering world of subtle energy kept on mixing with the light of religion. The syncretism focused on supernatural experiences without scriptural basis. Second Corinthians 6:14 (RSV) seems an appropriate retort, which states, "Do not be mismated with unbelievers. For what partnership have righteousness and iniquity? Or what fellowship has light with darkness?" Although science and faith can supplement and work together to accomplish God's perfect will, one must be careful not to embrace spirits or ideologies that are clearly not holy or encouraged in Scripture.

Conclusion

This chapter has presented various theories in the area of healing the sick and some therapies utilized to help individuals obtain wellness. Examples from the

[30] Albanese, "Spiritual Therapies," 44.

Pentecostal/Charismatic movement began the view of healing taking place at a holistic level. The discussion presents the progressive desire to see increased healing and effectiveness from the Catholic Christian viewpoint. Alternative and more recent theories were explored in the subtle energy realm with the increase and expansion of Reiki being the most prevalent. Examples of individuals attempting to synchretize the spiritual portion of subtle energy healing with a Christian viewpoint were also discussed. Ultimately, the point of the discussion is to empower all believers to pray effectively for the sick and not attempt to intertwine, mix, or synchretize the power of the Holy Spirit with any other spirit. Surely, science and medicine are embraced in the current Third Wave Movement, but ultimately, the healing is provided by Jesus Christ.

CHAPTER SIX

PROJECT ANALYSIS

Introduction

The project was designed to equip spirit-filled laypeople of Urban Worship Center Assemblies of God (UWC) to pray for the sick with the expectation of healing. The hypothesis of the project was that training and activation of non-clergy members of the church on the topic of healing increases the frequency of these members praying for the sick. The four core doctrines of the Assemblies of God are:

1. Salvation - Every person can have restored fellowship with God through Salvation trusting Christ, through faith and repentance, to be our personal Savior.

2. The Blessed Hope- When Jesus Raptures his church prior to his return (the second coming). At this future moment in time all believers who have died will rise from their graves and will meet the Lord in the air, and Christians who are alive will be caught up with them, to be with the Lord forever.

3. The Baptism in the Holy Spirit - is a special experience following salvation that empowers believers for witnessing and effective service just as it did in the New Testament times.

4. Divine Healing - of the sick is a privilege for Christians today and is provided for in Christ's atonement (his sacrificial death on the cross for our sins).

Many of the churches that are part of the Assemblies of God fellowship are not experiencing healings in their church though they hold the doctrinal belief and have many people in attendance that need healing from infirmity, sickness and disease. It is the researcher's belief that if church members are equipped with the proper training and this

topic is highlighted, members would be more willing to pray for the sick with the expectation of healing, which results in God healing more people.

The participants were recruited through a number of announcements made on Sunday mornings regarding UWC hosting five students from the Global School of Supernatural Ministry (GSSM) located in Mechanicsburg, Pennsylvania. Some of the participants were directly encouraged by the researcher to participate in the study. Interests in the study increased as we promoted the training as a regional event being held at the church. The use of social media, word-of-mouth, and the church website, the number of participants increased in from the local church and from other churches in the area increasing. However, the study only includes results from individuals that are members of UWC.

The Training Event

The training event was held over a weekend. It started with a Friday night renewal service with dynamic worship. There was a real hunger and desire expressed for the presence of God on behalf of the people in attendance. Many had great needs and petitions they needed answered from the Lord, though they truly wanted to be used by God to minister to others. It was a night of ministry to the believers in attendance as they received fresh impartation from the Lord and received prayer from the students visiting from GSSM. One of the students shared a message to further increase the expectation to be used by God and truly strengthened their faith through expounding truth from the Holy Scriptures.

Some of the newer believers in attendance had supernatural encounters with the power of the Holy Spirit and their minds were truly transformed. Though they did not understand everything that was happening in and around them, they could not deny the power they were experiencing and craved more of what God had available to them. The more seasoned believers were also encouraged and strengthened by not only what they were receiving personally, but also seeing the manner in which the new believers were being impacted.

The specific training started Saturday morning and was not limited to the five-step prayer model. A one-hour training on simply hearing God's voice was the first topic covered in order to build a foundation. The four keys presented regarding hearing the voice of God are: (1) Stillness, (2) Vision, (3) Spontaneity, and (4) Two-Way journaling. The material was taken from Mark and Patti Virkler's book, "Hearing the Voice of God".[1] This material was helpful in making the participants aware of how much God is already communicating to them on a regular basis and increased their confidence and faith by eliminating doubt of what they are hearing from the Lord. Immediately after this first session, participants completed an exercise to reinforce the teaching and solidify the new skills gained from the session.

The next hour session was dedicated to recognizing and receiving a word of knowledge for healing. A word of knowledge is defined as a supernatural revelation of information received through the Holy Spirit. It is knowledge received apart from natural analysis or human means. It was explained how God gives His revelations in different ways, and that is true of words of knowledge for healing as well as for other kinds of

[1] Mark and Patti Virkler, *4 Keys to Hearing God's Voice* (Shippensburg, PA: Destiny Image, 2010), 1.

revelation. The researcher had received training on this topic prior to this event and had not recognized the words of knowledge received prior to the training. It is also helpful to understand the method that God usually utilizes to you. The forms that were presented in the session include:

1. Feeling It
2. Seeing It
3. Reading It
4. Thinking It
5. Saying It
6. Dreaming It
7. Experiencing It

After gaining this understanding on words of knowledge, the researcher was experiencing a pain and soreness in his elbow while preaching a sermon on a Sunday. Realizing that it could have been a word of knowledge for healing, the researcher took a risk by pausing the sermon and asked if anyone was experiencing such pain in their elbow. A woman raised her hand acknowledging that she was dealing with that pain. The researcher declared healing over the woman and the pain was immediately gone as well as the temporary soreness the researcher was experiencing. That was a case of awareness and understanding resulting in practical application.

The third training hour was spent on prophetic protocol or how to properly utilize the gift of prophecy. For the sake of this training, prophecy is simply defined as telling someone else a message from God. It was emphasized that love is the key element in practicing this gift of the spirit. 1 Corinthians 14:1 states, “Pursue love and strive for the spiritual gifts, and especially that you may prophesy.” This verse also shows God’s intent for all his children to utilize this precious gift effectively. Verse three provides more guidelines and direction on the topic, “those who prophesy speak to other people for their

upbuilding and encouragement and consolation." Therefore, strengthening, encouraging and comforting is the biblical way for us to prophesy into a person's life. This spiritual gift works together with words of knowledge and also while practicing the five-step prayer model. Therefore, this foundational training is helpful to equip believers in praying for the sick.

Finally, the five-step prayer model was presented by one of the GSSM students prior to sending the participants out to minister at lunch time. The first step in the model is the Interview. By asking basic questions such as, "How can I pray for you?" or "Why do you think you this problem?" The person praying determines the root cause of the sickness. It could be as simple as injury suffered or it can be a spiritual attack on the person. This is when the training on hearing the voice of God is helpful as you wait for God's direction and knowledge as to how to pray.

The second step is the Prayer Selection. This is when the person praying determines how they are going to pray for the individual.A choice between simply asking God to heal the condition the person suffering, or making declarative statements to the pain and/or symptoms being experienced for them to be removed must be made. The training on words of knowledge is helpful in this section of the prayer as it normally results in instantaneous healing of the condition. It is vital to be led by the Holy Spirit and not rely on experience or human emotion.

The third step is the actual Prayer Ministry. This is when prayer actually begins for the individual. The person being prayed for is directed to focus on receiving, but to interrupt the prayer if anything is felt. According to Global Awakening, approximately fifty percent of people that get healed feel something like heat, electricity or begin to

tremble. It is appropriate to have the person ask for forgiveness if the person mentioned that sin had been committed. Many tips were provided to the participants for this step in the prayer model. Keeping your eyes open, praying in the name of Jesus, periodically asking the person if anything what is happening with them, and thanking God for whatever He does are some of the tips mentioned.

The fourth step is to Stop and Re-interview. The person praying pauses from praying and asks further questions based on what was shared and experienced already. If there is little or no progress, more challenging spiritual questions are asked about the persons past. “Have you participated in any kind of Satanic or other occult activity?”, “Has anyone ever pronounced a curse over you or your family?” are two possible questions in addition to inquiring about additional significant events or accidents that may have occurred in their lives. Prayer for the individual continues until the person is healed or wants to stop.

The final step is the Post Prayer Suggestions. Although it is not recommended to preach to the individual receiving prayer, it is helpful to encourage the person from the Word of God. Preparing them to resist further attacks after healing or recommending changes in the lives to maintain healing are appropriate. However, it is never recommended to blame the person if they are not healed. Accusing them of not having enough faith or blaming them will only cause more injury and do further harm.

After the training sessions, the participants broke for lunch in small groups and approximately fifty percent of the participants began to step out and offer prayer to individuals outside of the church context. The other half gathered for lunch at the church and fellowshipped with one another. The training reconvened for an evening service that

Saturday night. There were less outside guests that attended the service, but all of the participants returned to worship the Lord and receive more of God's presence in their lives.

Sunday morning concluded the training event with two services, the first in Spanish and the other in English. Two different GSSM students preached the word of God at these services. The plan was for the trainers and trainees to hit the streets and demonstrate power evangelism after the two services. However, a snowstorm covered the area the last weekend in February, and those plans had to be cancelled. The snowstorm did not deter miracles from happening inside the church during both services.

The Spanish service had a very notable miracle, as a middle-aged man went up to the altar to receive prayer for high-blood pressure. As the GSSM student prayed for the individual, the student received a word of knowledge and saw veins opening up. The man receiving prayer did not disclose that he had a stroke months ago and was taking blood thinners. The man's heart worked extra hard as his veins were constrained to that point. After the student shared the word of knowledge with the man he immediately felt his veins opening up, felt relief from the blood pressure, and was able to breathe much easier. The man became emotional after receiving this miracle and left with great hope and expectation that he could return to a normal work regimen and felt fully restored from the symptoms leading up to and after the stroke he experienced.

Miracles continued in the English service as people were challenged to commit to sexual purity in their lives. The testimony shared by the GSSM student truly inspired people not to compromise their faith by cohabitating or being promiscuous. A desire to be faithful to God with everything, including their bodies was lovingly expressed from

the altar. Emotional healing and deliverance from sexual promiscuity was a common occurrence in the English service and the great majority of people in attendance received prayer. One thing that could have been done better was to have more of the participants from the training on Saturday administer the prayer ministry on Sunday morning.

The researcher is compelled to share how incredible and amazing the team from GSSM were during this training event. UWC has had numerous outside speakers from around the globe in addition to various workshops and trainings on a variety of topics. The training with this team from GSSM was one of the top events ever to take place at UWC. The spirit of God moved powerfully and the words of knowledge and prophecy were very accurate. Many church members described the prayers from the students of GSSM as "spot on" when describing the level of accuracy in the words of knowledge and prophecy being shared at an individual level. It is apparent that these students want to be used by God more than anything else in the world.

GSSM was founded by Randy Clark in 2006 to be uniquely positioned to prepare, equip and set aflame the people called into the next wave of revival. Students can study programs on-site at the Mechanicsburg, Pennsylvania training center or Online. GSSM provides practical ministry training and is non-accredited institution. The core values include: impartation, outreach, supernatural lifestyle, leadership development and destiny clarification. The researcher can attest to the commitment of these students to minister outside of the four walls of the church and truly rely on the Lord for all their needs. Most have relocated to position themselves to study at GSSM and are most concerned with being used by God now and expecting another wave of revival to come across the land.

Upon completion of the three-year training, students have been called all around the world to minister, leaving everything behind to be on the front line of how God is moving

Nineteen participants filled out a pre-survey. All but two of the participants are of Hispanic Ethnicity, one is African-American, and the other is Anglo. Fourteen (74%) of the participants were women. Five (26%) of the participants were men. One (5%) of the participants was between the ages of eighteen to twenty-four. Six (32%) of the participants were between the ages of twenty-five to thirty-nine. Ten (53%) of the participants were between the ages of forty to fifty-four. There was one participant between the ages of fifty-five and sixty-nine, and one participant above the age of seventy. As expected, there was a strong belief in God's ability and willingness to heal people today. All of the participants were members of UWC, which is affiliated with the Assemblies of God, a Pentecostal tradition.

The Pre-Survey and the Post-Survey had seventeen questions for the participants to evaluate. The Five-Step Prayer Model, Word of Knowledge and Prophecy were all defined in the survey that was taken prior to the training.

- Five-Step Prayer Model - a technique where the one who is praying a prayer of healing will follow this process for a person to receive divine healing.

- Word of Knowledge – a revelation of information that is given by the Holy Spirit. It is not something that the person who receives the word knows by his or her own senses, rather, it is supernaturally revealed by the Holy Spirit about another person. Often times it leads to some other supernatural experience such as physical healing.

- Prophecy – is a revelation of information that is given by the Holy Spirit about a future even. Most often, it is information given to one person regarding another person, church body, or geographical area that reveals something that is not yet known.

As expected, the vast majority of the participants strongly agreed that God speaks to individuals in today's age. Eighteen (95%) of the participants strongly agreed and the remaining participant agreed. When answering if God may reveal information about someone to someone else, fourteen (74%) of the participants strongly agreed with the remaining four (21%) agreeing. When answering the question does God desires people to be healed, eighteen (95%) of the participants strongly agreed with the one remaining agreeing. God heals through people laying hands on the sick in today's age yielded sixteen (84%) strongly agreeing, and three (16%) agreeing. The next question asked if authority to heal the sick in Jesus' Name has been given to Christians by Jesus. Fifteen (79%) of the participants strongly agreed, two (11%) agreed, and the remaining two participants were not sure. The participants were then questioned if they were attending the training to learn to pray for others for healing, of which sixteen (84%) of the participants strongly agreed and the remaining three (16%) agreed.

The next set of questions measured the participant's willingness to pray for others in a church context and outside of the church context. It also measured their sense of feeling equipped to pray for others. Prior to the training, six participants (32%) strongly agreed that they were willing to pray for others in a church service context. Nine (47%) agreed to the same option. This totals seventy nine percent of the members were willing to pray for others in the church prior to the training. Two (11%) of the participants were not sure and the remaining two strongly disagreed.

When measuring the participant's willingness to pray for others outside of a church service context the numbers shift slightly, but not as much as you would expect. The combination of participants that selected strongly agree or agree dropped to thirteen

(68%) down from eighty percent earlier. Three (16%) of the participants were not sure, while one disagreed and the remaining two strongly disagreed. The willingness to pray is favorably high from the group, though they may not be aggressively seeking the opportunities to pray for others outside of the church.

When the participants were asked if they felt equipped to pray for others, the percentages dropped drastically. Only five (26%) of the participants strongly agreed and seven (37%) agreed. Though more than half of the group felt equipped to pray for others, some commented that they were shy and feared not seeing any results. Two of the participants were not sure if they were equipped to pray for others, while two disagreed and three strongly disagreed. A total of five (26%) of the participants either disagreed or strongly disagreed that they were equipped to pray for others. This ratio is lower than the researcher anticipated, being prior to the training that was taking place.

The next three questions asked about previous training received on either the five-step prayer model, word of knowledge, or prophecy. It was surprising to see that nearly half of the group had been trained in each of the areas prior to this training that was taking place. The researcher did not anticipate that many participants having received training in the past. Fifty eight percent had received training on the prayer model. Forty two percent had received training on word of knowledge. Fifty three percent were trained on prophecy.

The next set of questions measured how frequently the participants were using the training they had received in the past. It was clear from previous responses that most believe in God's ability and willingness to heal today. However, is prayer being offered consistently to those in need? If the answer to that question is no, then why? How can

this move in the direction of seeing Christ followers be quick to pray, and use more opportunities to see God perform a miracle?

When the participants were asked how frequently they prayed for strangers outside of their church setting using a "hands-on" approach, only one person responded Very Frequently (Fifty plus times a year) and one person responded Frequently (ten to fifty times a year). Four participants answered Occasionally (five to ten times a year). Seven responded Rarely (Under five times a year) and six responded never. Therefore, thirteen (68%) of the participants were actually praying very little or not at all for people outside of a church context. This is a great challenge to shift in today's church. It's not enough to believe. James 2:14 states, "Faith without works is dead." The church must be mobilized to use the powerful gifts and blessings it has received in the church to reach those outside of the church.

The participants were then asked if they had received a word of knowledge and used this gift outside the church setting. None of the participants answered very frequently and one answered frequently. Four of the participants answered occasionally. Seven (37%) of the participants answered rarely and the remaining seven participants answered never to this question. The researcher sees both of these measurements as great opportunities to improve. The last two categories are significant in themselves and when combined it really shows a weakness in the church body.

The participants were then asked if they ever experienced a word of knowledge. This could be in the church or outside the church. It could also mean that someone had a word of knowledge for them. One participant responded very frequently and two participants responded frequently. This is a very small percentage of participants that

have experienced a word of knowledge. The researcher interjects that his experience in the Pentecostal setting has been more in the area of prophecy than a word of knowledge. These gifts are similar, but there seems to be a greater awareness and use of word of knowledge in a charismatic setting that evolved after the Pentecostal era began. Five of the participants answered occasionally to experiencing words of knowledge. Six of the participants (32%) answered rarely and five (26%) answered never.

The participants were then asked if they had received the gift of prophecy and how often they used it outside of the church setting. Two of the participants answered very frequently and one participant answered frequently. Five participants responded occasionally to this question on prophecy. Five participants answered rarely and six participants answered never. This gives a total of eleven (58%) of the participants who have who rarely or never utilize the gift of prophecy outside the church. The researcher is certain that most, if not all of the participants have experienced or utilized this gift within a church context. Again, it is time to move this blessings and tools to outside the four walls of the church.

The plan was to wait four weeks and then have the participants complete the post survey again to compare the results after the training. Spring break did affect the timing of doing the post survey and also had an impact on the results of the survey, as some people went on vacation for spring break. The participants who went on vacations probably did not have a mindset to offer prayer for those around them while away enjoying their warm destinations. The winter season seemed to be extended in the Northeast and it was normal for snowfall to hinder church attendance in the month of March and April.

A focus group was completed two weeks after the training and a participant testified of a significant event that happened in her home. She states that a co-worker had extreme swelling in her lower legs and was visiting her after a long day of work. The participant usually would have offered prayer, but would have waited until she had a devotional time scheduled to mention her co-worker in prayer. However, due to the training, she instituted the five-step prayer model on the spot. After praying following the first three steps, the co-worker experienced some improvement and the participant prayed again. They repeated step four several times and the co-worker was completely healed of the swelling in her legs. The participant utilized this opportunity to share more from the word of God to her co-worker and proved to be a great encouragement to the church.

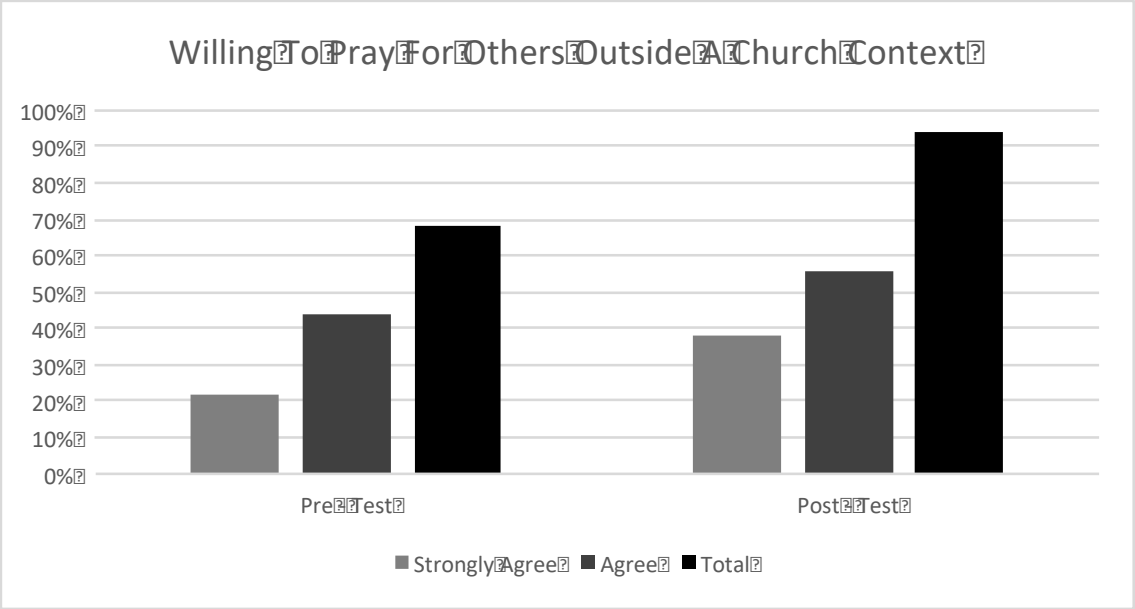
Another participant testified of being away from home for work. While working on her computer in her hotel room, the cleaning personnel was servicing the hotel room. This is not the norm, but God had a plan. The participant received a word of knowledge for the hotel staff person who was a believer in Jesus Christ, and was experiencing a lot of distress regarding her adult son. The participant was able to see that her son was having a very difficult time with all the children he was trying to take care of. The staff person confirmed that the vision was accurate and expounded that the children he was taking care of were brought into the relationship by the daughter-in-law. The Holy Spirit then gave the participant the name of a man. That name was the name of the hotel staff person's husband who was having a difficult time finding work and providing for the family. The participant prayed for the hotel staff person on the spot regarding this burdens and she was immensely encouraged and praised the Lord as she completed

servicing the hotel room. The researcher longs to see this type of manifestation spread throughout the congregation and beyond.

The post-test yielded some interesting results. There were no significant changes found in the first six questions that dealt with beliefs. The vast majority still believed that God speaks to individuals, that God may reveal information about someone else, and that God desires people to be healed. The belief that believers have authority to heal the sick in Jesus name did not change as a result of the training.

The training did shift percentages favorably when asking about willingness to pray. When the participants were asked if they were willing to pray for individuals in church service context. The number of participants that answered, “strongly agree” increased from thirty two percent to fifty percent of the study group. Of further encouragement were the results when the participants were asked if they were willing to pray for people outside of a church context. The percentage of participants who responded “strongly agree,” increased from 21% to 38%.” The percentage of the participants that agreed increased from 44% to 56%.

Table 6.1 Willing to Pray for Others Outside a Church Context



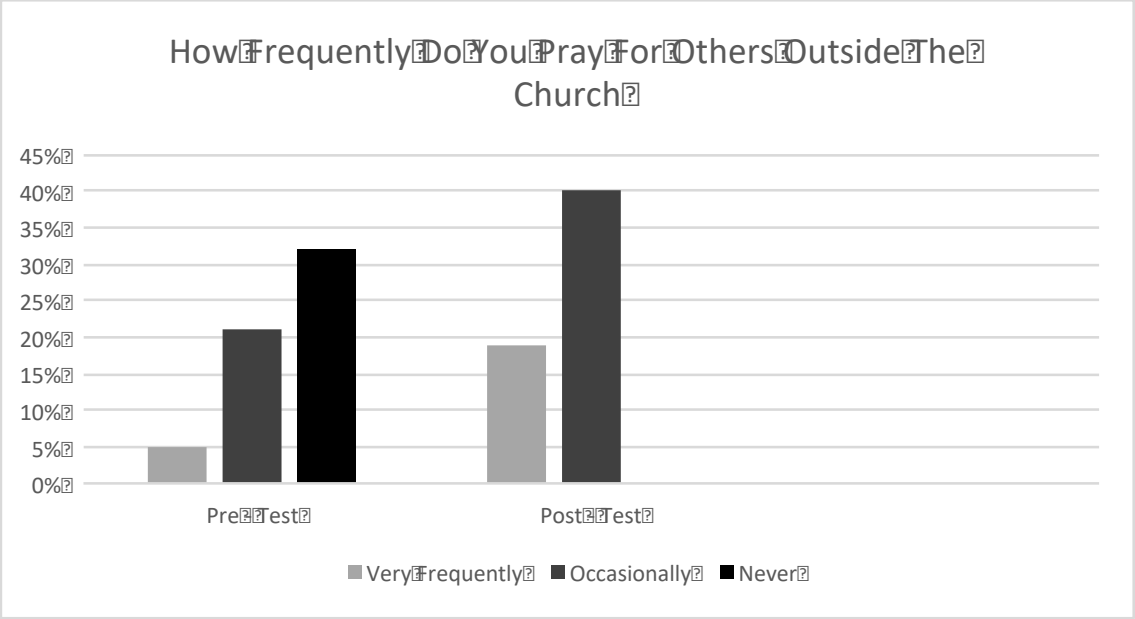
The researcher was surprised to see the results of the post-survey in regard to the study group feeling equipped to pray for others. There was very little change in the categories across the board. The results indicate that the training did not improve their sense of feeling equipped. This has caused the researcher to evaluate if the training will need to be adjusted in the future. Should the sessions be spread out over a number of weeks? Were too many sessions presented on Saturday morning? Does the order of the sessions need to be reorganized? These are questions that need to be addressed to better equip participants in the future. Perhaps too many sessions were planned for one morning and should have been spread out. The fact that we were not able to have an activation time after Sunday's service due to snow also negatively affected the training and results experienced.

The four questions that dealt with actual utilization of spiritual gifts and not just willingness or belief yielded encouraging results. The researcher had hoped that everyone would increase dramatically, but that was not the case. However, there was solid and

consistent improvement in each category. When the participants were asked if they prayed for people outside the church setting the “frequently” category increased from five percent of the participants to nineteen percent. Greater improvement was in the “occasional” category that went from twenty one percent to forty four percent. This is significant, because it means that the study group put the training in action. It was a small step in the right direction. The most encouraging sign was that the “never” category decreased from thirty two percent of the participants to zero. Praise be to the Lord and Savior Jesus Christ.

When asked if the participants used a word of knowledge outside the church after receiving the training, there were some encouraging trends. The “very frequently” and “frequently” categories increased from a combined five percent of the participants to slightly more than twenty five percent of the participants. The other side of the spectrum showed that the participants that responded “never” decreased from thirty seven percent to thirteen percent. This is encouraging and there is no guarantee that the Lord will give you a word of knowledge in the time frame that we had for the study. The researcher is encouraged to provide further training and further opportunities to activate the gifts for which the congregation is trusting.

Table 6.2 How Frequently Do You Pray for Others Outside the Church



The participants were asked if they utilized the gift of prophecy outside the church setting after receiving the training. The largest change was the reduction of the "never" category from thirty two percent to six percent of the participants. The movement out of the never category was most reflected in the increase of the "rarely" category from twenty six to thirty eight percent. Again, there is improvement regardless of the participants not feeling any more equipped after the training.

The study has shown the results expected, though the gains were modest. Incredible ministry was accomplished to and through the participants during the training as a whole and the researcher is planning to conduct the training again next February, which coordinates with the GSSM schedule. The researcher also plans to have further training for interested members throughout the year and may possibly start a small group to meet on a weekly basis to further develop and cultivate the gifts of the spirit operating in their lives. A simple recommendation the researcher will make to the members of

UWC is to intentionally activate the gifts of prayer, word of knowledge and prophecy outside the church once a week. That would yield a “very frequently” rating for everyone.

APPENDIX A

PRE AND POST-EVENT QUESTIONNAIRES

The following survey is about your experience with the spiritual gifts: Hearing the Voice God, Five-Step Prayer Model for healing, Words of Knowledge for Healing, Prophetic Protocol *prior* to attending his GSSM at UWC Conference. For the purpose of this survey, the following definitions of the three identified spiritual gifts according to Power and Love are:

- *Five Step Prayer Model* is defined as a technique where the one who is praying a prayer of healing will follow this process for a person to receive divine healing.

- *Word of knowledge* is a revelation of information that is given by the Holy Spirit. It is not something that the person who receives the word knows by his or her own senses, rather, it is supernaturally revealed by the Holy Spirit about another person. Often times it leads to some other supernatural experience such as physical healing.

- *Prophecy* is a revelation of information that is given by the Holy Spirit about a future event. Most often, it is information given to one person regarding another person, church body, or geographical area that reveals something that is not yet known.

Please **do not write your name** on any of the pages.

Gender : _____ Male _____ Female

Race/Ethnicity _____

Age – Please check which applies.

_____Under 18
_____ 18-24
_____ 25-39
_____ 40-54
_____ 55-69
_____ 70+

Please mark the box that most closely reflects your current tradition/denomination:

___ Non-Denominational	___ Methodist	___ Baptist
___ Catholic	___ Lutheran	___ Charasmatic
___ Pentecostal/ Other	___ Presbyterian	___Pentecostal/Assemblies of God
__ Other		

Please respond to these statements. Check the box that mostly reflects your opinion.

	Strongly Agree	Agree	Not Sure/ No Opinion	Disagree	Strongly Disagree
God speaks to individuals in today's age.					
God may reveal information about someone to someone else.					
God desires people to be healed.					
God heals through people laying hands on the sick in today's age.					
Authority to heal the sick in Jesus' Name has been given to Christians by Jesus.					
I am attending this Training to learn how to pray for others for healing.					
Prior to this training I was very willing to pray for others in a church service context					
Prior to this training I was very willing to pray for others outside of a church service context					
Prior to this training I was willing, but did not feel equipped to pray for others					

Prior to attending this training, I have received instruction/training to pray for healing outside of the church setting. _____ Yes _____ No

Prior to attending this training, I have received instruction/training about the spiritual gift "word of knowledge." _____ Yes _____ No

Prior to attending this training, I have received instruction/training about the spiritual gift "prophecy."

_____ Yes _____ No

Please respond to the following statements:

	Very Frequently (50+ times a year/At least once a week)	Frequently (10-50 times a year)	Occasionally (5-10 times a year)	Rarely (Under 5 times a year)	Never
Prior to attending this training I prayed for strangers outside of my church setting using a "hands-on" technique.					
Prior to attending this training, I had received the spiritual gift of "word of knowledge" and used this gift outside of my church setting.					
Prior to attending this training, I experienced receiving a "word of knowledge."					
Prior to attending this training, I had received the spiritual gift of "prophecy" and would use this gift outside of my church setting.					

Prior to attending this training, I have noticed that the following most frequently present themselves in combination in my life.
(Please check each box that applies)

___ 5-Step Healing Prayer	___ Word of Knowledge	___ Prophecy	___ None or Not Applicable

Thank you for your participation.

The following survey is about your experience with the spiritual gifts: Hearing the Voice God, Five-Step Prayer Model for healing, Words of Knowledge for Healing, Prophetic Protocol *prior* to attending his GSSM at UWC Conference. For the purpose of this survey, the following definitions of the three identified spiritual gifts according to Power and Love are:

- *Five Step Prayer Model* is defined as a technique where the one who is praying a prayer of healing will follow this process for a person to receive divine healing.

- *Word of knowledge* is a revelation of information that is given by the Holy Spirit. It is not something that the person who receives the word knows by his or her own senses, rather, it is supernaturally revealed by the Holy Spirit about another person. Often times it leads to some other supernatural experience such as physical healing.

- *Prophecy* is a revelation of information that is given by the Holy Spirit about a future event. Most often, it is information given to one person regarding another person, church body, or geographical area that reveals something that is not yet known.

Please **do not write your name** on any of the pages.

Gender : _____ Male _____ Female

Race/Ethnicity _____

Age – Please check which applies.

_____Under 18
_____ 18-24
_____ 25-39
_____ 40-54
_____ 55-69
_____ 70+

Please mark the box that most closely reflects your current tradition/denomination:

___ Non-Denominational	___ Methodist	___ Baptist
___ Catholic	___ Lutheran	___ Charasmatic
___ Pentecostal/ Other	___ Presbyterian	___Pentecostal/Assemblies of God
__ Other		

Please respond to these statements. Check the box that mostly reflects your opinion.

	Strongly Agree	Agree	Not Sure/ No Opinion	Disagree	Strongly Disagree
God speaks to individuals in today's age.					
God may reveal information about someone to someone else.					
God desires people to be healed.					
God heals through people laying hands on the sick in today's age.					
Authority to heal the sick in Jesus' Name has been given to Christians by Jesus.					
I am attending this Training to learn how to pray for others for healing.					
After this training I was very willing to pray for others in a church service context					
After this training I was very willing to pray for others outside of a church service context					
After this training I was willing, but did not feel equipped to pray for others					

Please respond to the following statements:

	Very Frequently (50+ times a year/At least once a week)	Frequently (10-50 times a year)	Occasionally (5-10 times a year)	Rarely (Under 5 times a year)	Never
After attending this training I prayed for strangers outside of my church setting using a "hands-on" technique.					
After attending this training, I had received the spiritual gift of "word of knowledge" and used this gift outside of my church setting.					
After attending this training, I experienced receiving a "word of knowledge."					
After attending this training, I had received the spiritual gift of "prophecy" and would use this gift outside of my church setting.					

After attending this training, I have noticed that the following most frequently present themselves in combination in my life.
(Please check each box that applies)

___ 5-Step Healing Prayer	___ Word of Knowledge	___ Prophecy	___ None or Not Applicable

Thank you for your participation.

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